WORLD CALL

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—In NBA Homes

iples and the
rch Universal
St. Louis Assembly

Relief the
y Answer?
J. D. Wyker

DECEMBER
1958

ice 20 Cents

December, 1958

Vol. 40 No. 11

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The Christmas scene on the cover is from the Colorado Christian Home in Denver. This is one of the 17 homes supported by Disciples of Christ through the National Benevolent Association. This picture is from the 1957 Christmas service which the children conducted. Wise Men, shepherds, angel, Joseph and Mary appear in the group before a background screen showing Bethlehem in the distance. As elsewhere, Christmas is a happy time in the lives of the children in these church homes. This issue carries two special articles on the ministry of Christian benevolence among Disciples.

Hidden Answers

1. How many children were served by NBA homes in 1957-58?
2. Where is Friendship Mission?
3. Who is the new president of the International Convention?
4. Does famine-stricken East Pakistan have poor soil?
5. Do aging guests at NBA homes join in Christmas observances?
6. What body does Mrs. Ward call the "pre-Reformation" church?
7. Who are some "neglected persons"?
8. How many couples are estimated to be unhappy in their marriage?
9. Who is Claude E. Spencer?

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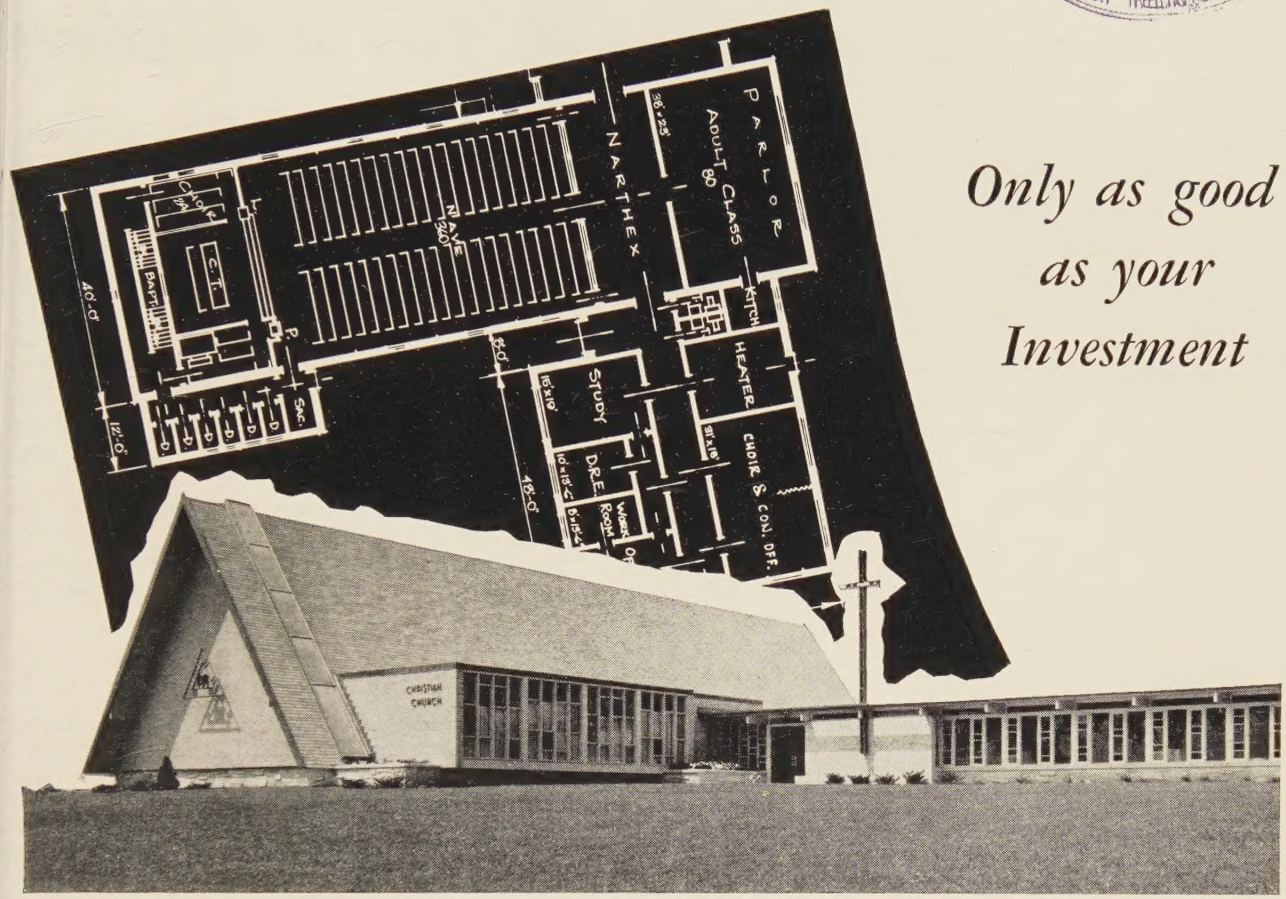

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Global Highlights

News of the World Through the Eyes of the Church

Architect Calls for Modern Church Design

ST. LOUIS.—"Traditional church architecture is doomed," says William M. Cooley, noted Park Ridge, Ill., church architect.

Mr. Cooley was the featured speaker at a "Sharathon" on church design held here during the Assembly of the International Convention of Christian Churches (Disciples of Christ) in October. Mr. Cooley's firm has designed more than one hundred contemporary churches.

"Man's very nature is reactionary—he resists change," Mr. Cooley said. "But no theologian would consider the Gothic arch, Georgian pillar or colonial shutter a gift from God."

The architect, tracing the history of church building, graphically demonstrated the vast differences in construction costs of contemporary and traditional churches. He pointed out that the cheapest Gothic or colonial church is a great deal more expensive than the very best that modern architecture has to offer.

Four-way Merger Approved by Lutherans

DAYTON, OHIO. (EPS).—The proposed merger of four Lutheran churches in the United States has been overwhelmingly approved by the fourth group—the United Lutheran Church—at its twenty-first biennial convention here.

Plans for the merger have already been approved by the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Suomi Synod) and the American Evangelical Lutheran Church.

The new church, as yet unnamed, will have about three million members, eighty per cent of them from the United Lutheran Church. The constitution for the new denomination is expected to be ready by the middle of 1960.

New Serbian Patriarch Stresses Need for Unity

INDIANAPOLIS.—The necessity for unity of Christians was emphasized by the new Serbian Orthodox Patriarch German in a message to the Disciples of Christ Council on Christian Unity with headquarters here. The churchman's message was in response to greetings sent him by the Council on the occasion of his elevation to the Patriarchate of this ancient Orthodox church.

Addressed to Robert Tobias, associate executive secretary of the Council on Christian Unity, the message said in part:

"Your telegram is very dear to me because I feel through it the beating of a friendly heart. Our repeated meetings have assured me that you, as well as myself, sincerely pray for the unity of the spirit and thoughts of all Christians and all the human race throughout the world. Only united may we beg for God's mercy in order to save the people of the world. Only spiritually united shall we give a real answer to the tasks given us by our position of high service."

The Patriarch, formerly secretary of the Holy Synod of his church, has consistently promoted closer cooperation with other churches and with the World Council of Churches. Dr. Tobias, who for seven years directed the World Council's interchurch aid program in Orthodox countries, became intimately acquainted with the new Patriarch at this time.

Patriarch German is known to number of Disciple churchmen. Wh he visited America in 1951, he w a guest in Indianapolis of Geor Walker Buckner, editor of WOR CALL, and at an ecumenical lunc eon given in his honor at Christi Theological Seminary. Disciples b sides Dr. Tobias who have been t new Patriarch's guests in Yugoslav are Mrs. Tobias, Dr. and Mrs. Buc ner, and Hampton Adams, minist of Park Avenue Christian Churc New York.

Through the Week of Compassio Disciples have had fellowship wi the Serbian Orthodox Church in number of much-needed projects interchurch aid.

See Temple Bombing As Concern of All

ATLANTA, GA. (RNS).—Protesta and Roman Catholic religious lea ers, in public statements, have d scribed as "a blow to all faiths" t bombing of the Atlanta Jewi Temple, which has aroused natio wide alarm.

The Georgia Council of Church meanwhile, called upon the "co stituted civil authorities of Atlan and the state of Georgia to use eve agency at their command in an

Phillips Opens New Auditorium

Dedication of the new Eugene S. Briggs Auditorium at Phillips University, Enid, Okla., was held on Oct. 9. Some 1,000 persons attended. The auditorium is named in honor of the president of this Disciples of Christ liberal arts college. Hallie G. Gantz, minister of Tulsa, Okla., delivered the dedicatory address. In the photo at right, W. W. Musser, Jr., left, chairman of the building committee, presents the master key to Harvey P. Everest, trustee chairman.

—N-E Photo

to bring the individual or in-duals responsible for this crime peedy justice."

Robert W. Burns, pastor of the chtree Christian Church, across street from the Temple, offered church's facilities to the Jewish gregation. "We will move over l let them have anything they nt," he said. In the morning serv-on Oct. 12 he offered prayer for members of the Temple.

Disciples of Christ, meeting in St. uis, Mo., for their annual conven-n, passed a resolution condemning acts of violence against Jewish agogues. The delegates considered fact that the bombing in Atlanta s the prelude to a series of threats ewhere and at least one other in-ent of violence—an attempt to stroy a synagogue in Peoria, Ill.

The resolution expressed "appre-tion and support of those Chris-n Churches who have opened their ors to their Jewish brethren" and ppreciation and encouragement" ministers of congregations who e "a courageous and sympathetic itude toward those who are being rmed."

rael Stamp as Bible Verse

TEL AVIV, ISRAEL. (RNS).—The ble verse, "Thou shalt love thy ighbor as thyself" (Lev. 19:18), ll appear on a postage stamp being ued by Israel on Dec. 10 in honor United Nations Human Rights ay, it was announced here.

The Bible verse will be depicted Hebrew carved upon a stone. Un-rneath, on a gummed tab that can affixed to a letter along with the amp, will appear a translation of e verse in the five official lan-ages of the United Nations, Eng-sh, French, Spanish, Chinese, and ussian.

This is the first time that a Bible notation has appeared in the five ficial languages of the U. N. on any stage stamp issued to honor that ency or its program. It also is be-eved to be the first time this verse s appeared on any postage stamp.

wedish Church Accepts rdination of Women

MALMO, SWEDEN.—The Church of veden has agreed to accept women ordained ministers. Its Church As-mbly decided this recently, by a ajority of 69 to 29, following an act parliament that had previously used fierce controversy.

Although the debate lasted two ys, observers said that few new oints were raised. Elections to the Church Assembly early this year changed its composition by naming new members who were in favor of ordaining women.

In spite of earlier predictions of a church split over the issue, opposition leaders spoke with reserve and promised that, in spite of the passage of the measure, that they would try to maintain the church's unity.

—Dorrill Photo

Left to right are Dr. Wilson, President John Paul Pack, and Mrs. Peoples.

Pack Elected President of Convention

JOHN Paul Pack of Seattle, Wash., was elected president of the International Convention of Christian Churches (Disciples of Christ) at the final business session of the Convention's Assembly in St. Louis in October.

Re-elected for the third six-year term was the Convention's executive secretary, Gaines M. Cook of Indianapolis. Also re-elected were William L. Jones of Louisville, treasurer; and Miss Gertrude Dimke of Indianapolis, recording secretary.

Dr. Pack, minister of University Christian Church in Seattle, will serve through the next annual Assembly of the Convention, scheduled for August, 1959, in Denver, Colo.

Serving with him for the term will be first, second and third vice-presidents. They are, respectively, A. H. Wilson, minister of First Christian Church, Beckley, W. Va. (Dr. Pack's birthplace); Mrs. R. H. Peoples, wife of the minister of Second Christian Church, Indianapolis; and Ernest M. Ligon, director of Union College Character Education Research Project, Troy, N. Y.

Application Dates Set for Ecumenical Scholarships

GENEVA.—Applications for 140 ecumenical scholarships should be received between Jan. 1 and March 1, according to an announcement from the scholarship committee of the World Council of Churches' division of interchurch aid and service to refugees.

Designed to "strengthen the common life and ecumenical consciousness of the churches," the program is open to men and women preparing for full-time Christian service who have completed most of their basic theological study; pastors and candidates for the ministry; and persons preparing for other forms of full-time employment in the church, or related organizations.

Information for Disciples of Christ in the United States is being provided through the Council on Christian Unity, Indianapolis.

U. S. Alcoholics Total Five Million

NEW HAVEN, CONN.—The number of alcoholics in the United States is now approximately 5,015,000, according to the Yale Center of Alcohol Studies here. About four and one-fourth million are men.

This is the largest estimate in the center's several years of tabulations and an increase of 293,000 in one year. The five million figure is for 1956, latest year for which data is available.

Yale Center statisticians are quick to point out the numerical increases in recent years may not mean that alcoholism is increasing. The public acceptance of alcoholism as an ill-

ness may be encouraging better reporting by doctors, hospitals and others.

Plan Ecumenical Council in Argentina

BUENOS AIRES, ARGENTINA.—Plans are being made here for an ecumenical council in the Rio de la Plata area. The council is being developed by a group of Protestant leaders who have already formed a preliminary organization.

The churchmen plan to arouse public interest in the ecumenical movement, support the World Council of Churches' interchurch aid and service to refugees program, publish information about the work of the council, and make preparation for the meeting of the WCC's executive committee, scheduled for February, 1960, here.

Disciples Sponsor Emphasis Essay Contest

INDIANAPOLIS.—High school, college and seminary students will be participating this year in an essay contest which lifts up the current Year of Emphasis theme of Disciples of Christ.

The three-fold emphasis on literature, history and unity is the basis for the contest, which carries cash awards ranging from $100 to $50.

High school students will write on "Christian Literature," college students will deal with "Disciples' Heritage," and seminary students will write on "Christian Unity." These divisions are sponsored, respectively, by Disciples' Commission on the Promotion of Christian Literature, Historical Society, and Council on Christian Unity. These groups will provide information to contestants and will receive manuscripts.

Purpose of the contest is to encourage Disciple students to engage in serious study in one of the three areas of the current emphasis. Awards—three in each division—will be made at the International Convention Assembly next August.

Jack V. Reeve Joins Unified Promotion Staff

INDIANAPOLIS.—Jack V. Reeve of Greeley, Colo., has joined the staff of Unified Promotion here as assistant secretary in stewardship. He succeeds Roy L. Thorp, who retired this past June.

Mr. Reeve is a graduate of Drake University, Des Moines, Iowa, and the University of Chicago. His ministry has been with the Christian Churches in Casper, Wyo., and Gre ley.

During his ministry in Colorad Mr. Reeve served in a number o positions of state and national lea ership, including the presidency o his state convention and membersh on the Home and State Missio Planning Council.

Pension Fund to Aid In Interim Placement

INDIANAPOLIS. — Information ar service on ad interim (temporar ministerial supply is now being ha dled through the offices of the Pe sion Fund of Disciples of Christ her This responsibility previously ha been carried, along with regular mi isterial placement information, b The United Christian Missionary S ciety.

Disciple leaders see this change a a wise one, particularly since mo of the ministers doing interim wor are pensioners who keep the Pensic Fund advised of their current a dresses and of their availability ar intent in regard to interim supp service.

To facilitate this new service, th Pension Fund is setting up files c all those available for interim ser ice. Ad interim information blan

Board Increases Assistance to New Christian Churches

A SIX-month report from the Board of Church Extension reveals that this agency of Disciples of Christ is providing more services than ever before to new Christian Churches.

One of every nine loans granted during the first half of 1958 was interest-free money to a new church for the erection of a first unit, and approximately one-third of all fund-raising campaigns were conducted for new congregations.

One hundred and two interest-free and interest-bearing loans representing over $2 million were granted in the six-month period. Since its beginning the Board of Church Extension has made more than 5,200 loans to churches of Disciples of Christ totaling more than $50 million.

Five general services are provided by Church Extension to all congregations of Disciples of Christ. However, it has been Board policy to favor new congregations whenever possible. These services include general counseling, fund raising, architectural counseling, loans, and depository service.

According to the report, staff representatives made 516 field and office consultations to assist church with their financial and organizatio al programs, fund raising and arch tectural planning.

Also serving new churches, pa ticularly in the area of programin is the department of church develo ment and evangelism of The Unite Christian Missionary Society, India apolis.

Church Extension was involved in consultations with the Michigan Park Christian Church, Washington, D. C., shown in this photo breaking ground for its new $58,000 educational wing. Arthur A. Azlein is the minister.

e been sent to all who are retired, vell as to all others known to be ng interim work. Quarterly re- ts will be expected from those ve in such service to enable the ision Fund to keep the informa- n current.

Hollis L. Turley, executive secre- y of the Pension Fund, says that minister who desires to do in- m work should correspond with agency and supply the needed ormation.

This information will be passed ng to state and area secretaries, o handle the actual placement, . Turley continued; therefore, ny church desiring an ad interim nister to serve while the congrega- n is in the process of calling a stor should contact the state or ea secretary for this information."

w Dean Named Missouri Seminary

COLUMBIA, Mo.—Thomas R. rout, who has been serving as airman of the faculty at the Mis- ri School of Religion here, has en appointed dean of this Disci- es seminary. He succeeds Seth W. ughter, who retired this year.

Dr. Shrout came to the Missouri hool of Religion in 1954. Prior to at, he served as assistant professor social studies at Emerson College, oston, Mass. A graduate of Transyl- nia College, Lexington, Ky., he lds the B. D. degree from The Col- ge of the Bible in that city. He lds Master's and Doctor's degrees theology from Harvard University. Dr. Shrout also serves as professor New Testament at the Missouri hool of Religion.

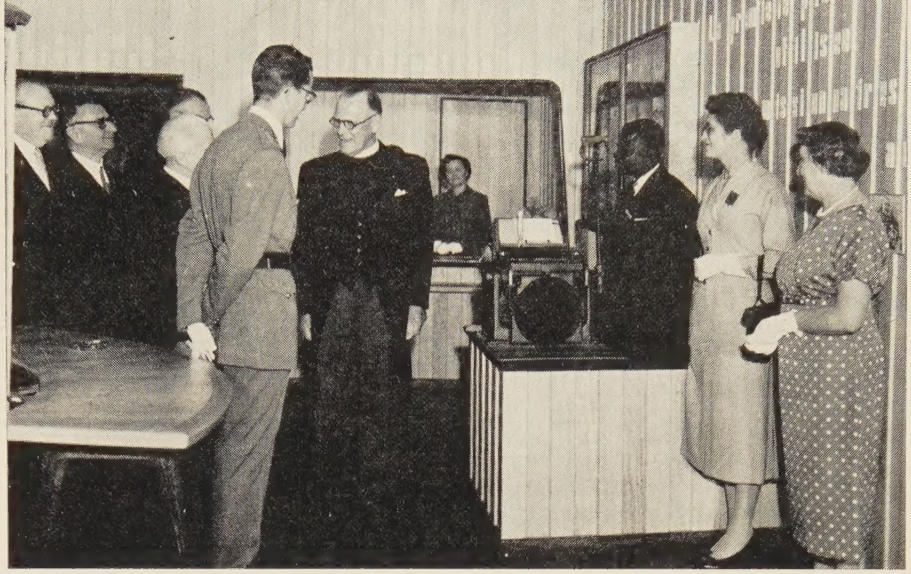
resident Lays enter Cornerstone

NEW YORK. (RNS).—Religious eedom and civil liberty are "mutu- ly dependent" and "give life to the art of the nation," President Eisen- ower declared here recently, before ielding a trowel to lay the corner- one of the nineteen-story Inter- urch Center.

"The freedom of a citizen and the eedom of a religious believer are ore than intimately related," he id. "We are politically free people cause each of us is free to express s individual faith."

He addressed a crowd of more an 30,000 persons who thronged e site for the colorful two-and-a- lf-hour ceremony in which some ree hundred religious, educational, ltural and civic leaders took part.

First of its kind in the country, the ock-square $20-million structure, now under construction on River- side Drive, will serve as national headquarters for the cooperative work of thirty-seven Protestant and Eastern Orthodox church bodies embracing forty million members in the United States. Many denomina- tional and interdenominational agen- cies, including the National Council of Churches and the U. S. office of the World Council of Churches, will have offices in the building. Head- quarters of the World Convention of Churches of Christ (Disciples) will be in the new structure.



—Photo by Cardinaux

King Baudouin of Belgium, left foreground, in uniform, inspects the Congo Mission stand at the Brussels World Fair. At right, behind counter, is Bokeleale Jean, Congolese Disciple leader who is the first to study abroad.

500,000 Visit Protestant Pavilion

MORE than half a million peo- sons visited the Protestant Pavilion at the Brussels International Exhibition this year. This was announced at the closing of the exhibit on Oct. 19.

Every day, from April 20 until the closing, there were fifteen-minute services at noon and in the after- noon, organ recitals, Friday night programs, and worship on Sunday. For many Belgians in the predomi- nantly Roman Catholic country, the Pavilion was their first contact with the life and program of the Protes- tant churches.

Leaders of the small Belgian Pro- testant movement have been at work to secure some $110,000 to pay for the re-erection of the attractive Pa- vilion. Funds are being received to move the structure to a new, perma- nent site for use as a Belgian ecu- menical center.

Disciple Member of Religious Liberty Group

GENEVA.—M. Searle Bates, profes- sor at Union Theological Seminary in New York and a former mission- ary of Disciples of Christ to China, is one of three American members named to the thirteen-man Commis- sion on Religious Liberty. The com- mission was named recently by the Central Committee of the World Council of Churches. Its purpose is to make a study of the religious liber- ty problems in Roman Catholic and other countries.

Projects to be undertaken by the group will be to study methods used in advancing or restricting religious freedom; to gather, analyze and clas- sify data on religious liberty around the world; to analyze trends and forces opposing religious liberty; and to suggest how churches can act in promoting freedom of worship.

Memorial Service Held for Bishop Bell

LONDON.—Addressing a service of commemoration for the late Bishop G. K. A. Bell, former honorary presi- dent of the World Council of Churches, who died on Oct. 3 at the age of 75, W. A. Visser 't Hooft, general secretary of the WCC, said that the great British ecumenical leader not only "felt that he be-

Special Days

Dec. 7	Woman's Day
Dec. 14	Universal Bible Sunday
Dec. 21	Christmas Offering Sunday
Dec. 28	Student Recognition Sunday

longed to the whole church of Christ; it was equally true that countless men and women in other churches felt that he belonged to them."

Observing that "the biography of Dr. Bell is to a very large extent the biography of the ecumenical movement of the churches," the World Council's general secretary went on to say that "all that he said, whether in denouncing evil or in advocating mutual understanding, was said *for*, never against man."

"The church and humanity meant for him the church *for* humanity, for all, persecuted and persecutors, the weak and the strong."

Ecumenical Institute Studies Catholic Church

GENEVA. (RNS).—Forty-two students from eleven communions in twenty-one countries, attending the Graduate School of Ecumenical Studies at the World Council of Churches' Ecumenical Institute near here, are focusing their attention on the Roman Catholic Church.

During the four-and-a-half-month course, now half completed, the students are investigating the Roman church's relations with the ecumenical movement, and its various beliefs and practices.

The students represent the largest enrollment in the institute's history. Eleven, comprising the biggest group, come from the United States. Six are from Germany and five from England. Other countries include France, Canada, Greece, The Netherlands, South Africa, Sweden, Cuba and Formosa.

Communions represented in the student body are Lutheran, Disciples of Christ, Anglican, Congregational, Methodist, Presbyterian, Reformed, Orthodox, Baptist, Unitarian, Syrian Orthodox, and Church of South India.

Disciples at the institute are Prof. John Wesley Boosinger of Phillips University, Enid, Okla., and Frederick I. Murphy of Christian Theological Seminary, Indianapolis.

732 Enrolled in Japanese University

TOKYO, JAPAN.—A total of 732 students—81 of them from abroad—are enrolled this year in the Japan International Christian University located here.

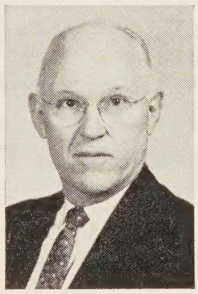
This announcement was made recently by Kenneth Scott Latourette, noted church historian who serves as president of the university foundation.

In six years the university has grown to include a faculty of fifty-six, of whom about half are non-Japanese. In the student body are men and women from the United States, Korea, Germany, Switzerland, Burma, the Philippines, and also China.

Disciples of Christ, through The United Christian Missionary Society, participate in the work of the university.

Beneath the Spire

DYRE CAMPBELL of Topeka, the Kansas state secretary, emphasized evangelism, Christian education, missions and churchmanship, in that order, in his pastorates . . . educated at Missouri Wesley College and Phillips U., holding A. B., A. M. and B. D. degrees from latter . . . pastorates were at First Christian Churches of Anthony, Kans., Edmond, Okla., and Pittsburg, Kans.; Central, Texarkana, Ark.-Tex.; Wheeling Ave., Tulsa, Okla.; Northwest, Oklahoma City and University Place, Enid, Okla. . . . president of Kansas and Oklahoma Ministers' Institutes, Oklahoma State Convention, Tulsa Council of Churches, Enid Ministerial Alliance . . . served as trustee Phillips U., member board of Oklahoma Christian Missionary Society and board of managers of The United Christian Missionary Society.



Mr. Campbell

* * *

JULIA HOGE (MRS. WILLIAM BRECKENRIDGE) ARDERY, 69, of Paris, Ky., is the author of historical and genealogical books, records . . . born in Richmond, Va., the daughter of Isaac J. and Sally L. (Pendleton) Spencer, she was graduated from Hamilton College, 1908; then studied at Transylvania College one year . . . married in 1910, she and Circuit Judge Ardery, one of Kentucky's most influential jurists, are parents of three sons . . . vice-chairman Paris sesquicentennial of 1939 and Kentucky sesquicentennial commission, 1940-42 . . . national elector, secretary Electoral College since 1944; Democratic National Committeewoman since 1956 . . . past-president Kentucky Health and Welfare League; honorary vice-president and member executive committee, Kentucky Historical Society 1932-57 . . . her most satisfying experience, however, has been teaching fifth-grade week-day Bible class for 20 years . . . member church board and former missionary society president at First Christian Church, Paris.

Mrs. Ardery

* * *

JAY STILLSON JUDAH, 47, is librarian and professor of history of religions at Pacific School of Religion, Berkeley, Calif. . . . born at Leavenworth, Wash. he and his wife Lucile, have three teen-age children . . . graduate of University of Washington 1934, with A. B. degree; studied at U. of California 1936-41 and 1946-50, receiving Ph. D. degree; Litt. D. from Chapman College, 1956 . . . at beginning of World War II, directed placement of religious books in Japanese W.R.A. camps for Federal Council of Churches . . . Lt. in U. S. Navy 1944-46, serving in Japan . . . member University Christian Church Berkeley, and editorial council of *Encounter*, scholarly quarterly of Christian Theological Seminary . . . treasurer, American Theological Library Association, 1948-49; compiler and editor its Index to Religious Periodical Literature, 1949-52 . . . founder and first president, 1954-5 of Western Theological Library Association . . . secretary-treasurer of International Association of Theological Libraries since its founding in 1955 . . . hobbies are tennis, contract bridge, song writing.

Dr. Judah

—BELL RINGER

WORLD CALL

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LUME XL DECEMBER, 1958 NUMBER 11

Shall the Church Speak?

HALL the church speak? Of course the church should and must speak. With that all people agree. The church is a witness, called to bear testimony. oiceless church is like salt without savor.

But when we ask *how* the church shall speak and at are its areas of interest, we meet a variety of opinss. This is especially true when honest people hold flicting views concerning our life together in sory. Some feel that on such matters the churches uld speak out only when members are in full agreent. Others hold that all "social issues" and quesns of human welfare, race relations and world afrs are beyond the proper concern of the churches. d they should not speak.

We cannot agree with this idea of the role of the urch. And we do not believe that most church memrs want their churches to stand aloof from life probns in any such way. They know that decisions here ve much to do with the good or ill that befalls men, men and children in the society of which we are a rt. Most people want their churches to help them be aware of these problems and to be sensitive to e needs of all people. To hold that the church ould not be interested in such issues is to say that the urch is not interested in what happens to people.

RECENT experiences of the department of social welfare of The United Christian Missionary Soety make it clear that Disciples of Christ generally this necessary relationship between religion and the oblems we face as citizens. The department brought the 1957 International Convention Assembly of Disples of Christ in Cleveland a statement on the Chrisn approach to a wide range of social questions, such economic life, civil liberties, race relations and innational affairs. In the 1958 Convention Assembly St. Louis the department sponsored a fuller resoluon on "Peace and World Order." With minor changes, th statements were passed by the Assembly.

The way in which these resolutions were prepared, ticized and revised was most important. Preliminary afts went to every church in the brotherhood with e request that the resolutions be discussed freely, and that criticisms and suggested changes be sent to the department offices. Many of the suggestions were then written into the revised convention resolutions.

Many churches, groups and individuals took this request seriously. All churches had opportunity to do so. As a result, the resolutions were better and more representative than if a small committee of "experts" had drafted them.

ESPECIALLY impressive is the fact that from all the churches receiving the first draft, only eight letters came in criticizing the procedure on the ground that the churches should not speak out on social issues. All other letters dealt positively with the issues involved. They took for granted the fact that the churches are concerned with problems in these areas of life and assumed that they should give voice to their convictions.

Of the eight letters opposed to speaking on such questions, five came from individuals and only three represented church action. Six of the eight opposing letters came from a single city. All other letters from individuals or churches simply discussed the issues involved.

IN a book published fifteen years ago the editor of WORLD CALL wrote the following:

"Of all groups which have something to say that the world needs to have said, there is none like the church. This was never more apparent than in the resurgence of materialistic and selfish forces which has marked the past two decades. The widespread disregard for the rights of the individual, the deification of the state, the increase of racial pride, antagonism and persecution, the growth of cynicism and the common trust in force —these and other characteristics of our times have been in direct contradiction to the essential message and purposes of the Christian religion. They are also in contradiction to the basic hopes of humanity." (*Concerns of a World Church.* Bethany Press.)

As we face together the perplexing problems of our day, many groups will offer solutions. Many voices are heard—voices of business, science, labor, education and other groups. We need to hear what they say. We need also the contribution of the church. It is good for the churches to speak.

You and the Preacher's Power

A CHURCH can do some things that will "double the preacher's power." We take this phrase from a pamphlet written years ago by Archibald McLean. The great missions leader pointed out that to double the preacher's power is good economy. It is like getting two men's work for the cost of one!

We shall not mention all the possibilities suggested in A. McLean's essay. We refer here only to his emphasis on the minister's need for reading and study. Such advice is more important today than in the earlier, easy-going days of this century.

In this Year of Emphasis on Christian Literature we need to think not only of the congregation but of the minister also, and of how easily he can come to give too much of his time to church administration, pastoral counseling and church and community affairs. There is always pressure to do more. Always more to be done than any man can do.

The church can protect its minister against these pressures. If it does so, it will make him an abler, more resourceful preacher—and *man*. We suggest three ways your church can help bring this about:

First, let your preacher know you *expect* him to read; that you look to him as a leader of thought.

Second, you can *let* him read. Make fewer demands on his time. Give him opportunity for study. Expect less and you will get more from him.

Third, you can *help* your minister read by providing a church budget item from which he can draw for the purchase of books and periodicals he needs for his intellectual and spiritual growth. Does your church do this? Do it this year. It is a good investment.

Privilege for the Clergy

IN our April issue, WORLD CALL commented on the controversy over an Italian court decision holding the Bishop of Prato guilty of criminal defamation of character. Our editorial was carried under the title, "Privilege for the Clergy?"

We write now under the same heading—but remove the question mark. As a matter of fact, it is the Florence Court of Appeals that has removed all question as to the bishop's privilege. In late October it reversed the decision of the lower court.

A young couple named Bellandi sued the bishop for slander. They had been married in a civil ceremony and not in the church. The indignant churchman then denounced them as *"sinners living in public concubinage."* The lower court thought this was slander and fined the bishop. Now the Appeals Court reverses the earlier decision. It says that, after all, it was not slanderous to brand these young people as living together out of wedlock and in "concubinage." Presumably, the court accepted the argument of the bishop's attorneys who said his charges were aimed at Mr. Bellandi's *"religious* personality and reputation" and not at his *civil* reputation.

We commented on this affair in the first place onl because some people felt the bishop's conviction was a affront to the church. This we regarded as a bit ridicu lous, especially when it was announced that the lat pope was so grieved over it that he called off celebra tion of the 19th anniversary of his coronation. We spea of it now simply for the record and to bring the situa tion up to date. We believe the whole affair points u the ill that can come both to church and state when re lations between the two come to be too intimate. We re peat with emphasis the closing sentences in our Apr editorial:

"We believe that it is not good for any church t claim for its clergy a place of privilege before the law No religion can gain anything worth having throug special powers granted by the state. To hold or eve seek such powers separates the church from the peopl It also lowers the regard in which they hold the inst tutions of religion."

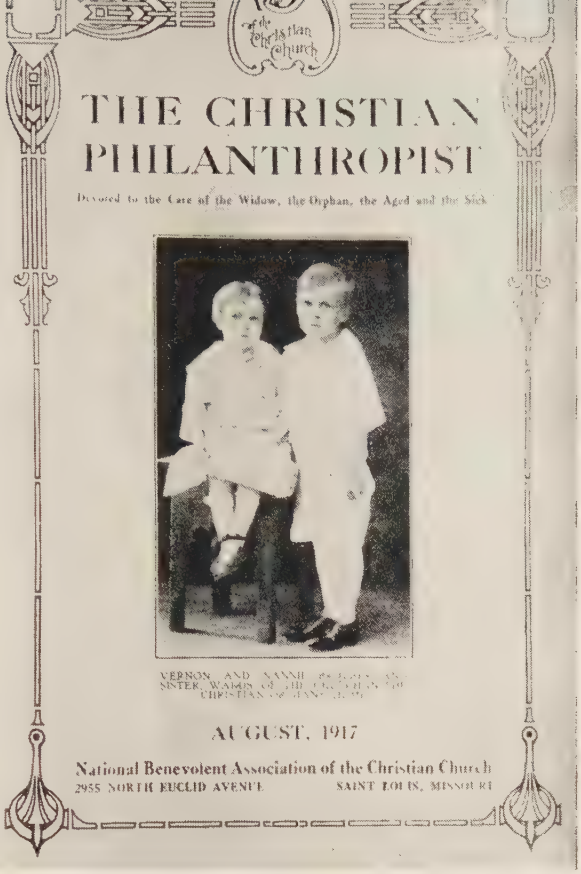
Gentle Saint of Rugged Strengt

GEORGE K. A. Bell, who was Bishop of Chichest for 29 years and who died at the age of 75 i October, was one of the noblest men of this centur And his active life did just about coincide with th century, since he was 17 when it began. A citizen Great Britain, he was also a citizen of the world. trusted leader of the Church of England, he was first all a member of the church universal.

No man in our time meant more to the Christia movement around the world than did Bishop Be Before the World Council of Churches came into e istence he was one of those who planned for its comin At its first Assembly at Amsterdam he was named to i most important non-staff post of leadership, chairma of the Central Committee. Since the Evanston Assemb he had been its Honorary President.

DR. Bell was a gentle soul. But none who knew hi well ever mistook his gentleness for softness. H saw moral issues clearly and never hesitated about ta ing a stand on them, no matter how unpopular his p sition might be. On such occasions he spoke with fort rightness, but always with consideration of others a with never a trace of self-righteousness.

Bishop Bell was one of the first church leaders stand up against the threat of the Nazis. He helpe bring many refugees out of Hitler's Germany in t late 1930's. Then, during the war that followed, repeatedly condemned mass destruction of cities a reprisals involving civilian populations. Following t war, he worked consistently for reconciliation and pea As a member of the House of Lords, as well as in chur circles, he stood for humanitarian principles and work for a world of order and justice. He was a rare co bination of scholar, statesman, prophet, simple Chr tian and saint of God. Gentle saint of rugged strengt



Above is the August, 1917, cover of the magazine of benevolence which merged into WORLD CALL in 1919.

Benevolence in Four Decades

By J. EDWARD MOSELEY

ANUARY, 1919, is a memorable date for many reasons. The Paris Peace Conence began in that month. ie American Secretary of te proclaimed prohibition ective after the thirty-sixth te ratified the Eighteenth nendment to the Constitun.

For Disciples of Christ that nuary of 1919 also is imrtant. The enthusiastic paripation enlisted by the Men d Millions Movement inienced the merger of five agazines of the Disciples in- WORLD CALL. The Nation- Benevolent Association NBA) contributed its magaie, *The Christian Philanropist,* then in its twentyth year, to the merger.

Viewed in Perspective

Viewed in the perspective forty years and in the vareness of today's enlightied welfare standards, the enevolence program of Disples in 1919 seems quite atmoded. Its appeal was ounded in both scripture nd sentiment. The scriptural ase has proved its validity.

A review of benevolence uring 1919-1959 reveals three ndisputable facts of real conquence.

First, the welfare situation as changed in forty years.

During the last generation, overnment at the national, tate and local levels participated in welfare programs or all the people to an unprecedented degree. The hurches provided about $2½ billion of the $20 billion ow spent annually in the United States for health nd welfare services. About eighty per cent of the $20 illion comes from tax sources.

Despite this characteristic of modern society, Protesants generally have supported benevolence and welare programs through the churches as responsible chanels. Many persons remain convinced that the churches nust continue and even strengthen their programs so s to make their "plus" contribution and thus wield Christian influence in today's society.

It has become fairly common knowledge, also, that he United States is rapidly becoming a nation of older eople. More and more people are living longer. Those ixty-five years of age and over are increased by more han 1,000 persons every day.

This characteristic of long life of the American popuation points out another contrast to the situation in 1919. Orphans have become the "vanishing Americans" because more than eighty per cent of children in the child-caring and child-placing homes have both parents living. In 1919, on the other hand, nearly three-fourths of the children in such homes were full orphans.

A second change in forty years is that welfare needs have increased.

The increasing needs of homeless and distressed children and unfortunate older people may not appear so obvious today as in 1919. The intervention of the federal government into welfare work in the 1930's has tended to make the needs much less personal.

Needs Have Increased

But welfare needs have increased because there are more older people and more disturbed children. Churches, under divine imperative to regard human personalities as sacred, neglect the concern of needy persons to their own detriment.

Slowly the traditional benevolent program which the NBA has always sponsored has moved out into expanded areas of service for treatment and rehabilitation. This means that the benevolent homes of the NBA are more and more depending upon consultation with competent social workers, psychologists, psychiatrists, remedial educators, and therapists for expert guidance in diagnosing ills and for skill in treating them.

In 1919, six homes for children and five for older people were affiliated with the NBA. A hospital, part of the program since 1905, was sold in 1937. The homes and the hospital served 1,253 persons in 1919, including 131 of the aging and 742 children.

During 1957-58, in contrast, the NBA homes served 1,902 persons including 1,151 children and 689 aging.

Today the NBA has seventeen homes and another planned. Seven are for children, including the Carrie Hedrick Seay Memorial Home, opened in 1949. The other ten are for older adults. The five additions to the NBA network since 1919 include the Emily E. Flinn Home in 1920, the Ramsey Memorial and the Lenoir Memorial Homes in 1949, and the Oklahoma Christian and Kennedy Memorial Christian Homes in 1957. Despite new congregate-type homes, and additions to all

existing ones, the waiting lists grow more alarming, with 362 older persons on them this past June 30.

With increased need, it was inevitable that promotional procedures of the NBA and its homes would change. Benevolence promotion in 1919, when stereopticon slides were widely used, was based on sentiment, donations and voluntary services. Donations included everything "from secondhand shoes to bolts of new goods and boxes and barrels of canned goods and preserves." The first issues of WORLD CALL contain numerous personal appeals—appeals which are not necessary today because of growth in brotherhood concern and support for the total benevolence program.

Services Have Improved

A third development in forty years is that services and facilities have improved.

Improvements have continuously been made as much as finances, never adequate for the urgent needs, have permitted.

The general secretary of the NBA in 1919 was James H. Mohorter who held the position from 1906 until his death in 1929. The NBA program is now administered by its executive president, Orval D. Peterson. Under his leadership the NBA is assuming a more responsible participation in the brotherhood's cooperative framework.

Field assistance in benevolence is rendered by a corps of salaried representatives and more than 500 voluntary board members and other workers. A number of youth render valuable aid every summer to the homes through in-service training.

The NBA was one of the constituent organizations which formed The United Christian Missionary Society in 1920. Legal difficulties involved in the merger and recurring benevolence deficits resulted in the separation of the NBA from the United Society at the end of 1933. While never a participant in Unified Promotion, the NBA has increasingly of late improved its relationships with the cooperative forces of Disciples.

The total revenue of the NBA in 1918-19 amounted to $445,699.22. This included $167,388.29 from 5,677 churches counting $74,099.51 in the Easter benevolence offering. For the year ending June 30, 1958, the NBA and its homes received $948,899.78 from 4,186 churches. This amount included $453,152.76 in the Christmas benevolence offering. The total revenues of the NBA and the homes last year were $2,477,067.84. In contrast, total NBA receipts from 1886 through 1918-19 were $2,602,721.50!

The total assets of the NBA and its homes on June 30, 1958, amounted to $12,131,292.26. This included maintenance and special funds as well as the homes' properties, real estate, buildings and equipment.

Despite these monies, however, the NBA, which promotes the total benevolence program, had an operating deficit of $199,964.48 in its general fund on June 30.

New Types of Care

Several types of care reflect the improved services which NBA and the homes are now rendering. These are:

- Bedside-nursing units to care for physically handicapped older persons which are available in the Illinois, Fowler, Lenoir, California, Florida, Flinn and Kennedy Homes. The Illinois and Fowler Homes' units made possible admittance of those who cannot move about. The demands on these facilities far exceed their limited capacities.
- The NBA's first venture into pay-type care for older persons has been through the Kennedy Memorial Christian Home. Refined people with adequate financial means for minimum needs often need companionship and security at a cost which they can afford from their savings, investments, pensions and Social Security benefits.

Most children receive group care in the NBA homes only until their former family life is restored or they are placed in foster or adoptive Christian homes. There were 135 children of the NBA homes in foster care last year. This program is limited by the lack of qualified homes available. No evangelistic concern of a church ever called for more intensive cultivation of prospects!

Ahead are two significant growing edges of benevolence which are fortunately catapulting Disciples into some of the neediest areas of human existence.

The proposed Kansas Christian Home for the aging will be of a congregate-type to render benevolent care for elderly members of Christian Churches who can walk about. Eventually, however, this home will add low-cost housing units to its program. In addition hospital service will be available through the nearby Axtell Christian Hospital. All of these facilities will provide Disciples for the first time with a village to care for all of the needs of older persons.

For many years children such as these have been served through the Child Saving Institute, Omaha, Nebraska, and other National Benevolent Association homes.
—Lucas Studio

Is Relief the Only Answer?

Disciple in East Pakistan Calls For More Creative Use of Money

By JAMES D. WYKER*

—Photo by Wyker

This scene in East Pakistan shows relief rice being taken from the railroad station to the warehouse for storage before distribution. The East Pakistan Christian Council distributed two million pounds in 1957.

THE time has come for the church to launch a new missionary advance among the world's vast multitude of underdeveloped people. Millions in the orld today are hungry for the good things which they not have. If the church will use its resources to help ese desperately needy people, it can shape the future. By a "missionary advance" I do not mean the tra- tional program of relief distribution which in the st has been largely our answer to the needs of the oor and destitute of the world. I am thinking of a ore creative approach to underdeveloped nations. My ea is for Christian funds and leadership which will p the resources within these backward lands and help e people to raise their own level of living.

Lest anyone think that I am discouraged with the d approaches to the needy, let me affirm that I intend continue my stewardship practice of giving as much r others as I keep for myself. Christianity calls for mpassion.

Want More Creative Spending

But most Christians want their money spent for more an continual relief. They want it spent creatively. iving material aid is not enough; the church must ove forward a step to find solutions to the causes of isery.

During the past year I have directed the distribu- on of nearly $10,000 for relief of drought victims, some whom were supplementing their diets with bark d roots.

But to many enlightened Christians in this land, the uation is tragic. Why have we not taught the people use methods of irrigation? The mountains are gush- g with water a hundred miles away, and the whole ea is supplied with water just a few feet beneath e surface.

Do we want our money spent for relief only, or do we want this money spent more creatively? If we want to move from relief to constructive assistance, then we need Christian technicians to come out and help us.

During 1957 I directed the distribution of tons of relief food through church channels. Most of it got to hungry children or to schools in which the diet needed a supplement. This food met a desperate need.

But East Pakistan is endowed with an excellent silt loam which the floods have brought down from the mountains. It is delta soil, and with proper fertilization, use of insecticides, and planting of seeds this country could double its harvest and bring an end to famine.

Do you want your money spent for mere relief? Or do you want it spent more creatively? We are preparing young Christians to become farm pilots on their own land in their own villages and to lead 4-H clubs. Here and in other underdeveloped lands we need Christian farmers who will come out and help us.

Observed Farmers' Difficulties

During the past two years I have watched farmers mortgage their crops for a "song," pay extortionate interest, sell in a buyers' market and buy in a sellers' market. Such economics cannot support a pastor; he must have continuing subsidy. The village school teacher and the nurse must also be subsidized.

This is the situation that prevails unless we as a church move in on all fronts to help the people grow out of the "relief habit" into maturity.

In Japan and the Philippines the farmers are controlling their own destiny through cooperation. American farmers are quite expert in reducing interest rates and in establishing quality and fair price for what they sell and buy. Why haven't more missionaries brought cooperatives and other self-help techniques along with subsidies to these exploited countries? Disciples have several missionaries who are doing a fine job in agricultural uplift, but the missionary enterprise as a whole needs more.

We can pour in our subsidies and distribute our surpluses year after year to help meet the effects of eco-

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*Mr. Wyker is a minister of Disciples of Christ who, as an expert in iculture and rural cooperatives, is serving with the churches of East istan. He is working under the auspices of the Council on Christian ity and the World Council of Churches and is supported through Week Compassion funds.

nomic evils. But if we want to do a more creative job, we will launch out to prepare village leaders who will clean up the market place with cooperation and who will root out pagan practices and replace them with Christian principles. We have a few dozen village leaders doing this very thing now.

Not many months ago I visited with a church member who bragged that his ancestors were converted under William Carey, the great pioneer missionary to India. But this man's heart was heavy. He was one of hundreds of Christians who have been graduated from a mission school and have gone to the city to win. He is head of an insurance agency. He also was bleareyed from dissipation the night before.

I tell this story because so many country boys have been graduated from mission schools only to join the urban prodigals. Many fine teachers and pastors have returned to their village people, but education has maladjusted most other students for village service.

Poses Question on Propagation

Would any American farmer sell his best livestock and keep the worst to propagate? In order to reverse this exploitation of village leadership, our rehabilitation committee has a training center for young adults who go back home to lead and serve. The local churches select their own candidates for this preparation and they help pay for board. When these trainees return to the villages they are not hirelings paid by state or mission; they are shepherds who know their sheep, and the sheep know the shepherd.

Our plan is this—instead of taking village leaders to the city, we take education to village leaders. These retarded cultures are not ready for the Western education which most missions have established. Since forty million of the forty-six million persons in East Pakistan are rural residents, our job is to produce the kind of leadership which fits rural needs even though it is out of conformity with the colleges at home.

How can missions in this country ever produce self-reliant churches until leaders themselves are trained to serve where there is *need?*

Must Send Out Workers

We want our money spent creatively. Then we must send out our Christian economists and fundamental education teachers who will prepare young men and women to return to their villages to promote nutrition, sanitation, family planning, baby care, and community building. Villages want help. Missions cannot provide real help with the kind of education which pulls the leadership away from the villages.

These are illustrations from the situation in which I have found myself. But the same thing happens in many other underdeveloped countries. Real progress comes about only when the people move from the relief stage into the stage of self-help.

To achieve our ends in this new advance in missions means that those of us who "pay the bill" for missions will have to take a further interest in it and assume more responsibility.

The task calls for great prayer and stewardship and service on the part of every Christian.

WOULD you like to be a short-term missionary? Would you like to practice Christian unity? Would you like to *do* something about the racial intolerance which divides our church today?

Then the plan broached by Don McGavran, veteran of thirty years of missionary service in India, will be of interest to you. The plan itself is simple. In cities where we have both white and Negro churches, the churches will work out an exchange of short-term *missionaries of racial understanding.* Thus a white church might send three of its families for a six-month term to be members of the Negro church and the Negro church would, in its turn, send three of its families to the white church to complete the exchange.

While "on the field" as missionaries the exchange members would participate just as they did in their home church, teaching in the church school, serving on committees, sharing in the public worship, becoming a part of the missionary organization, making their financial pledges, etc. At the end of their "term of service" as missionaries they would return to their home church.

Thus, as Mr. McGavran says, "a succession of chosen Christians will have the experience of worshiping with and being full members of churches now walled off by racial pride; and of returning to their home churches knowing many fine people of the other race."

Second Christian Church of Indianapolis, under the leadership of R. H. Peoples, has already indicated its willingness to participate in such a program. No doubt as they learn of it other churches in various places will be interested.

As both Mr. McGavran and Mr. Peoples have already said, this is not a "total solution" to our problem of segregation in the churches. It is only a first step, an experiment, a missionary venture. If, however, it is only a beginning, it is a *real* beginning involving action, not just conversation.

WHILE governors in Virginia and Arkansas are making headlines, integration of the schools in southern and border states continues to take place. In Florida a Negro entered the University of Florida as a student for the first time. In Arkansas 1,107 Negro students are studying in integrated schools in various parts of the state. In Kentucky 117 out of 171 biracial school districts have now been integrated. In Maryland and West Virginia integration is almost complete. Tennessee and North Carolina each have three desegregated school districts. In Texas 25,000 Negro students are enrolled in integrated situations. Meanwhile the Supreme Court has made the meaning of its earlier decisions clear—integration of the schools must come. It is a question only of how and when.

Within this situation churches are increasingly faced with the question of what part they will play. Will they be strictly neutral, ignoring the facts and acting as if the problem did not exist? Will they support segregation by opening their doors to parochial and private schools? Or will they support integration of the schools by encouraging obedience to the courts?

Light on the Middle East

By MAE HURLEY ASHWORTH

WHEN the best-selling novel *The Sheik* was published almost forty years ago, its hero s a fairly faithful representation of average Westerner's concept of Bedouin Arab. This dubious racter was fierce and vengeful, ssionate and unpredictable. He ed in primitive luxury in his strife-den desert, racing the wind astride horse much nobler than himself. Scholarly books about the Middle st were being written then, as w, but few Americans cared to d them. Romance was more ex-ing than reality, and possibly few l sheiks could compete for charm th the great screen lover, Rudolph lentino, who made his film role as *he Sheik* memorable to millions.

For a time the Middle East was a pic of interest to Americans. But it s a mythical Middle East that had tle relation to the geographic area cupied by the Arabs, an over-helming number of whom live in -from-glamorous poverty.

Forgot Middle East

After this brief flurry of attention, nericans effectively forgot about e Middle East. Now and then, hen a news item brought this area escapably to their attention, they lled out of the backs of their nds the old misconceptions of the iddle East as a place strange and otic, not to be understood. But for e most part they simply did not ink about it.

These past few years have brought ock therapy for the West's abnor-l division of the world into the own and important (the West and tain portions of the Far East) and e unknown and unimportant (all e rest!). The Middle East has been king headlines. It has been prov-g its likeness to the Western world its national aspirations, its desire for a place in the sun, and its search for a way of life.

In this period when the Middle East is making its forceful impact on international relations, it is important for Americans to understand the people there. Christians, especially, need to know the work of the church in the area and the opportunity open to it to bring new life to the people.

The articles on these two pages serve as a brief introduction to the January-June mission study on the Middle East, Argentina and Paraguay. Miss Ashworth is the associate director of the adult work department of the Commission on Missionary Education of the National Council of Churches. Mrs. Ward serves as the Latin America secretary for The United Christian Missionary Society.

The Commission on Missionary Education of the National Council of Churches has published a comprehensive program of materials to interpret the Christian mission in the Middle East. Because Christian missions have maintained both their interest and their work in the area, the Commission has had available to it in preparing this study informed writers and consultants who know the facts—*the missionaries.* The result is a range of publications rich in content and high in the sort of interest created by intimate detail.

Methods Will Vary

As local churches undertake a study of the Middle East their methods will vary according to size, location and circumstances. Many may adopt a six-session study, following the Friendship Press and denominational guides prepared particularly for the course. Others will prefer a more expanded study or will find it necessary to condense the course into fewer sessions. Some will have separate study groups for men and women, young people, and children.

A new age is being born throughout the world, and nowhere is the newness more evident than in the Middle East. The obligation of every church member is to understand the significance of what is happening, deeply and fully, to the end that the Christian claim to the new age may be staked before the lands are lost.

Two Lands to the South

By MAE YOHO WARD

SOUTH America is really a mission continent. It offers the best opportunity for a mission expansion in the world, for here we find people emerging from four hundred years of submission under church and state.

The Roman Catholic Church which exists in Latin America is still the church of the pre-Reformation day. It is an authoritarian, hierarchical religion which has conditioned the people to the inequalities of the class system, to a stratified society with injustices and handicaps, and to a lack of initiative and obligation in civic affairs.

The Reformation which took place in northern Europe and came to North America brought an emphasis on popular education. This essential element of democracy has been neglected in most Latin American countries. The Reformation made the Bible available to ordinary men, thus placing in their hands the source of revolutionary ideas about individual freedom and human

rights. One essential principle of the Catholic system is the control of the individual conscience by an authority or law placed without it and exercised over it. The Protestant system questioned and challenged outside law and emphasized the dignity and rights of the individual. These revolutionary ideas have within the past fifty years found rootage in South American thinking, but a great deal of guidance is still necessary.

Pushed into New Age

South America is being pushed into an industrial, jet-propelled age without first having passed through the automobile and industrialization-of-small-crafts age. Industrialization is the seedbed for a philosophy of materialism which can grow until it reaches dangerous proportions. Such a philosophy is based upon the belief that life's problems can be solved on a material level rather than in a moral and spiritual realm; it overlooks the fact that programs of economic and social development can fail if the integrity of men is lacking and if there is no underlying moral support. The Protestant faith supplies these basic elements of integrity and morality.

Any tourist visiting any South American country would be impressed by the outward evidences of religion. But if the tourist becomes a resident he may ask himself where is the changed life, the ethical conduct and the commitment to high ideals which should mark the Christian nation.

In Latin America the church-state was established early and the church came to rely on power and position rather than on service. True, people were baptized by the thousands, but they took no active part in the church's life and work.

Masses Not Educated

The masses were not educated, for the small percentage of the educated elite who controlled commerce and government were not eager for the competition of the masses and many times felt themselves to have the divine right to rule others. For centuries everything has been decided and controlled by the hierarchical system, so it is no wonder that the people take little interest in the affairs of either the state or the church, because they have been trained only to obey and follow. The average citizen feels no compulsion to do anything but let the rulers rule.

But now the masses are rising in South America, as they are around the world. Some of this ferment is due to more general education, better communication between nations, and also to the working out of the teaching of the gospel.

In 1900 it was estimated that there were fewer than 100,000 Protestants on the continent. Today there are five million. This is still a small percentage of the total population but it is a vigorous, growing minority. The Roman Catholic Church still claims ninety per cent of the population and probably ninety per cent have been baptized into the faith, but in no country are as many as twenty-five per cent of the people influenced in their attitude and ideas by the church.

In some countries in Latin America, Protestants preach their faith under adverse conditions if not outright persecution. Colombia is a good example of this situation. But in most countries there is freedom of religion and Protestants are allowed to work within the limitations of the law. Thus the two conditions which are needed to challenge the American church to mission in Latin America—need of the Christian faith and facility for teaching it—are evident.

Disciples are having a share in the development of the Protestant church in Argentina and Paraguay. Argentina is the most literate of the South American countries, and Paraguay is among the most illiterate. Poverty is the exception in Argentina but the commonplace in Paraguay. Argentina is probably fifty years ahead of Paraguay in cultural development. Argentina lives by a materialistic philosophy of life. Paraguay is still dominated by the superstitions of the Catholic faith. The work of Disciples in these two countries must then be somewhat different.

One Per Cent of Population

The number of Protestants in Argentina totals nearly half a million, but this is only about one per cent of the population. This minority group brings its witness to bear in public life through the Confederation of Evangelical Churches of the River Plate.

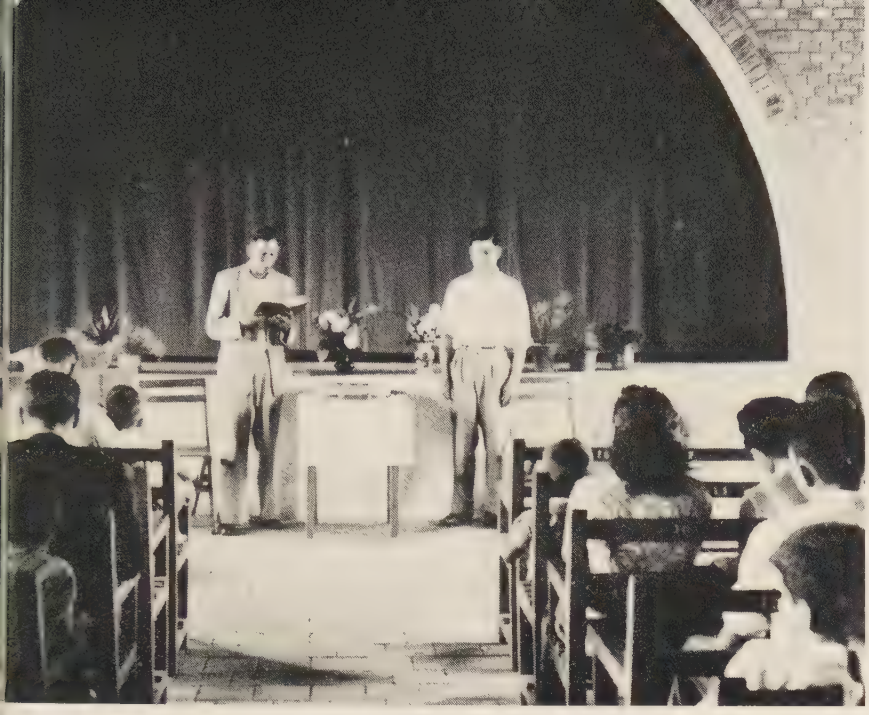
Both as individual communions and as a confederation, there is a genuine concern for the evangelistic and missionary outreach; religious education has an important place in the program of the church. Emphasis has been placed on the distribution of the Bible and the numbers have increased from year to year.

Protestantism makes a genuine effort to preach the gospel not only to the poor but to the intellectuals, so that it has been in vital touch with people at both extremes of the educational and cultural range. There is a growing middle class in South America which contains some inspired Christian leadership.

In both Argentina and Paraguay, Disciples have given strong support to education, and particularly was this important in Paraguay where illiteracy has been high. It required a quarter of a century to break down prejudice against the Protestant faith and to develop a school of such influence that Protestants had standing in the community.

In Argentina and Paraguay the seed has been sown and the harvest is inevitable. Meanwhile the seed sowing must go on, new Christians need guidance, and the maturing church must find its way to make a constructive contribution to society.

The interview with C. A. Weesner which appears on the following two pages is the first in a series of articles which will interpret the work of the church in the Middle East and in Argentina and Paraguay. These articles, all written by those who are close to the scene, will be of general interest for all *World Call* readers and will be especially helpful to those who are involved in the missionary study through various local church groups.



Members of the church in Coronel Oviedo, Paraguay, conduct a communion service in the community-hall chapel at the Disciples of Christ mission center. Representing The United Christian Missionary Society at the Coronel Oviedo station are Mr. and Mrs. R. Q. Adams and also Mr. and Mrs. Dean E. Rogers.

—Photo by C. A. Weesner

A Picture of Paraguay

Gene Schoenberg Interviews C. A. Weesner on His Latin American Visit

EDITORIAL NOTE: *C. A. Weesner, executive secretary the department of audio-visual services of The United ristian Missionary Society, recently visited Paraguay. this article he is interviewed by Mrs. Jack Schoen-rg, news assistant in the department of public rela-ns of the International Convention of Christian urches (Disciples of Christ).*

N the hilly, land-locked country of Paraguay are two centers of missionary activity supported by the Christian Churches. These have furnished the scene d cast for a sound film and two filmstrips to be eased next spring by the department of audio-visual vices of The United Christian Missionary Society. C. A. Weesner, who traveled to Paraguay as exe-tive producer of these materials, enjoyed his trip d willingly describes his experiences there. But as stay was a short one—only about five weeks—he pes that no one will think that he considers himself authority.

Paraguay, says Mr. Weesner, suffers from a continuing tory of political turmoil. The perpetual instability the government is shown by constant military pa-ling and policing of all major functions of the state. . Weesner was told that the country is seldom il er free from the threat of rebellion which would ult in a change of government.

This governmental wobbliness is felt in the state-urch. The church holds an impelling control over lives of the people, and in some instances, accord-to Mr. Weesner, it does very worthy things. But it es not serve or even reach the masses.

The standard of living and of morals throughout Paraguay reflects centuries of war and internal upheaval.

In Asunción Disciple missionary enterprises are divided into three parts: a school, Colegio Internacional, through which Disciples of Christ made their initial approaches to the Paraguayan people; a church and a community center at Friendship Mission; and three churches—Barrio Colón, Villa Aurelia and, the oldest, the Peru Street Christian Church.

Churches of Asunción

The churches of Asunción, says Mr. Weesner, are small and still dependent on mission support. Three of them have national pastors, and Peru Street has a missionary pastor. They are built around a few stalwart families and depend on them for both leadership and the bulk of financial support. Most of the membership is of the extremely poor.

Besides the churches, there are numerous "preaching points" in and around Asunción.

While the churches and preaching points reach and serve the lowest economic strata of the population (with a few notable exceptions), Colegio Internacional serves and is supported by the most prominent and able families of Paraguay.

The school, which offers education from kindergarten through the equivalent of an American high school, has in its enrollment the children of ambassadors, doctors, lawyers and other professional people. It offers educational opportunities so much greater than are offered by the public schools of strife-ridden Paraguay that parents are willing to pay substantial tuition fees to send their children to Colegio Internacional. They also support the school with gifts of money and professional

services. Two lawyers have aided the institution substantially by handling legal matters for it. Several doctors give their time and services to the dental and medical clinics. Anatomy and hygiene classes are taught by doctors.

The school's facilities, Mr. Weesner says, are well kept, though in some ways inadequate. More scientific equipment would be welcome and the library should be expanded. But the program is "exceptionally well managed and operated and is a tribute to Paul Andress and the staff."

Besides Mr. Andress and his wife, Mr. and Mrs. Marshall Gilchrist and Miss Mary Crank are Disciple missionaries at Colegio Internacional.

Can Provide Scholarships

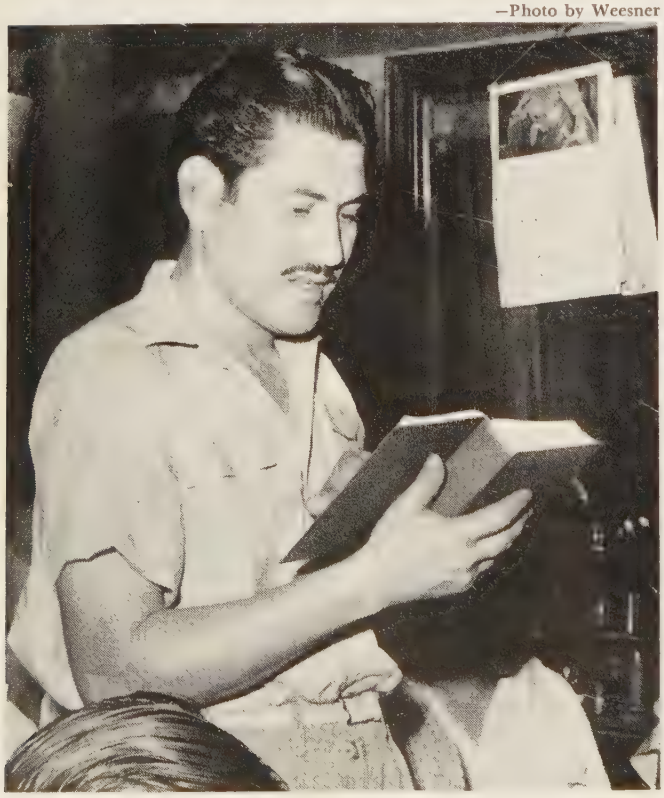
Because of the strong support the school receives from its more wealthy patrons, it is able to provide scholarships for some of the worthy children from the mission in Asunción who otherwise couldn't dream of such advantage.

Of Friendship Mission, Mr. Weesner says, echoing Winston Churchill, "I have never seen so few people help to flavor and improve and influence so many people."

The mission reaches the people through many activities. Its program for children ranges from a kindergarten to use of its facilities by the industrial organizations of the community. The program runs eight to sixteen hours a day. It includes a dental and a medical clinic with doctors and nurses giving their time. Adult education provides such basics as reading and writing. The church program is very promising, largely because adults are often reached through their children.

A young Paraguayan reads the scripture in a service conducted in a home in the Chocarita section of Asunción.

—Photo by Weesner



The pastor of the mission church is the first Paraguayan Disciple trained for the ministry, Victorio Aveiro. His wife, besides being "the pastor's wife," is a nurse. The church was meeting, at the time Mr. Weesner visited it, in the recreation hall, but plans are under way to build a chapel.

Down the road from Asunción, four hours by jeep, Mr. Weesner found the other center of Disciple activities. The work at Coronel Oviedo is primarily a rural evangelism service.

Coronel Oviedo is a county-seat-style town, serving a sprawling rural population. The Disciple mission program is directed by R. Q. Adams. At the time of Mr. Weesner's visit, Mr. Adams and his wife (they have four children) were the entire staff. Since then they have been joined by Mr. and Mrs. Dean Rogers.

Center at Edge of Town

The mission's community center is at the edge of the town. Its program includes sewing and cooking classes, art and other hobby activities and recreation programs for children. There is also a kindergarten.

The properties at Coronel Oviedo consist of a large social center, two missionary residences and an assortment of functional buildings, such as wash houses and garages. The community center is being expanded, and a church was being built until funds ran out.

Summarizing his impressions of Paraguay, Mr. Weesner declares, "It would absolutely shock you to see the social and economic extremes of the population that are being reached by our missions."

The socio-economic division of the people in Paraguay is about 85-10-5. The vast majority are pitifully poor and ignorant. The 10 represents the "middle class," which is, however, growing, and the 5 represents the well-to-do.

Grateful for Planning

Mr. Weesner expressed his admiration for the missionary strategy which secured entree into Paraguay through education. It has given the Christian Churches so strong a position that their more strictly evangelistic efforts can develop among those who more openly embrace the Protestant religion but are too poor to support it financially.

However the people are beginning to better themselves. The 85-10-5 proportion is changing, and as the middle class grows it will include witnessing members of the Christian Churches. In time these churches will become self-provident and self-propagating.

The two filmstrips photographed during Mr. Weesner's Paraguayan visit will portray the program of the school and the rural community work at Coronel Oviedo. These will be in color, with recorded sound.

The film which will result from this visit will be entitled, *Little Man Stand Tall.* It is 16 mm, black and white, with sound. Of it, Mr. Weesner says, "The film will not attempt to delineate the work of our mission or of any mission in deep South America. Rather it will portray some of the conditions which make the work of evangelical missions imperative and difficult but rewarding."

—Murray Studio

o residents of one of the ten Disciple homes for the aging k at the Christmas cards which they have received.

NBA Guests Find Joy at Christmas

Children and Aging in Benevolent Homes of Disciples Enjoy Season

THE strains of "Glory to God in the highest" ring out triumphantly during the Christmas season in all homes for children and older people of the tional Benevolent Association of the Christian urches (Disciples of Christ). The observance in each me varies according to custom. Decorations feature tivity scenes, perhaps a tableau, the Star, and other ninders of the child Jesus. Worship of the Christ ild, creating awe and understanding in young and alike, predominates in every home. Yet "Santa aus" is not neglected even in homes for the aging. All persons living in the Colorado Christian Home children in Denver are awakened on Christmas morning with teen-agers singing, "A Child Is Born in Bethlehem. Sing Hallelujah!" in the halls and under windows. Every child there shares in the festivities. Each year a different age group portrays the Nativity in dramatized form. The girl known best for kindness and helpfulness is chosen to be Mary. This is considered an honor among all of the girls.

The Christmas lights are all turned on the night of the program; with outdoor displays and Christmas trees illuminated, the home becomes a place of enchanting beauty. On Christmas Eve all of the children sing and worship in departmental services, and they often recall these inspiring experiences years later.

A highlight of Christmas in the Juliette Fowler Homes in Dallas, Texas, is a program presented by children there for the older people on the day before Christmas. This presentation is followed by the children's party when programs are presented which have been given in churches during the Christmas season.

Carols are sung by young and old, time and again. At the Child Saving Institute, Omaha, Nebraska, where there are only pre-school-age children, carols and Nativity figures under the Christmas tree help the children to grasp something of the significance of Jesus. The older youth of the Carrie Hedrick Seay Memorial Home for children at Somerset, Pennsylvania, go caroling at the hospital and the homes of persons who are ill. The older boys and girls of the Southern Christian Home in Atlanta, Georgia, join church groups to carol on Christmas Eve.

Children Present a Play

A colorful occasion takes place in the Cleveland (Ohio) Christian Home for children on Christmas Eve. A play, which the children have rehearsed for weeks, is produced in the home auditorium. It is under professional direction by one whose services are contributed. The home's music instructor leads all music. The play's theme is about love for others and often includes a pantomime on the birth of Jesus. This program concludes with the singing of Christmas carols by the many children of the home, their families and friends, and by board members who are present.

The Florida Christian Home, Jacksonville, does not depend entirely on others for Christmas music. Throughout many days, Christmas hymns and carols may be heard from piano and voices by elderly guests even though sometimes fingers may fumble and voices lack clarity. One small boy—one of fifty kindergartners—visited the home to sing and inquired, "Where are the old ladies?" Somehow guests of the home did not seem old to him.

Carolers numbering five hundred come in various groups to sing to aging assembled in the lounge of the Ramsey Memorial Home in Des Moines, Iowa. Then the Kennedy Memorial Home at Martinsville, Indiana, has various groups from churches and clubs visit the home and sing carols.

Carols are featured in the Northwestern Christian Home at Beaverton, Oregon, during family devotions and by outside groups in the halls—especially on Christmas Eve. The Illinois Christian Home, Jacksonville,

—Photo by Tays

Above, a few of the residents of an NBA home are photographed just after the distribution of gifts. They will go to their rooms to open the packages.

has to schedule caroling groups in order to prevent overlapping. The many carolers who bless the guests with their songs of triumph include not only church groups but college students, public school classes, Girl Scouts and Brownie Scouts. A number of Christmas albums provide music at different hours, perhaps while the guests are waiting for meals or in the early evening after dinner.

An outstanding feature of Christmas in the Northwestern Christian Home is a sermon on the Christmas story and its meaning by the NBA representative of the Northwest area. This is part of worship on Christmas day in the assembly room. The family sings, but in addition music may be provided by visitors or members of the family and staff.

The Emily E. Flinn Home of Marion, Indiana, conducts Christmas vespers in the chapel. Last year, the NBA president, Orval D. Peterson, was a guest in this home at Christmas and spoke about Bethlehem during Christmas with reference to the visit he and his wife made to the Holy Land in 1954.

Arranged Nativity Scene

Both the Flinn Home and the California Christian Home at Rosemead produce Christmas dramatizations. Last year the Flinn residents arranged a Nativity scene for Christmas Eve. The Shepherds, Wise Men, Mary and Joseph were portrayed by members of the family while another member read the New Testament Nativity story. A group from the California Home produced a pageant, first in the home's chapel, and then for several churches which invited the players to present the dramatization. Several of the men and women of this home are trained to sing or read effectively.

Special Christmas services are not planned by the St. Louis Christian Home for all the children there in a general assembly. This home and the other children's homes, however, holds regular departmental devotions as an integral part of the home program. Christmas carols and the biblical story of the first Christmas are used many times during the season. The children in all of the homes share in the special Christmas services conducted by the Christian Churches which they attend.

At the Lenoir Memorial Home, Columbia, Missouri, residents are active in the First Christian Church there, unless prevented by illness from attendance and participation, and they share in all of its Christmas services. Home programs are given by residents as well as college and church groups. The Oklahoma Christian Home at Edmond has numerous Christmas programs by outside groups and a worship service on Christmas Eve.

Whenever a child is ill at Christmas, and when older persons are unable to get to the general home assemblies, special arrangements are made so that no one is overlooked in the Christmas celebrations.

All of the NBA homes have inspiring decorations, inside and outside of their buildings, which lift up the Christmas qualities of the holiday season. There are trees of all sizes, Nativity scenes, colored lights, Stars. Several of the homes have elaborate displays while one of the homes has no outside decorations at all. The Ramsey, Southern and Seay homes decorate lovely living trees on their grounds.

Colored Lights at Entrance

At the Florida Home, almost before Thanksgiving is over, the city of Jacksonville has placed and turned on its contribution of colored lights at the entrance. The tree for the lounge of the Kennedy Home comes as a gift from the Morgan-Monroe State Forest. The Oklahoma Home tree and decorations were furnished by the Tulsa First Christian Church Business and Professional Women's Guild of the Christian Women's Fellowship. Many public schools provide numerous trees for use inside the homes.

The tree-lighting ceremony held annually at the St. Louis Home attracts many friends from the churches and immediate community. Live animals are a feature of its Nativity scene. The Nativity scene is featured in several homes' outside decorations. The Colorado Home has a life-sized Nativity scene, made in its craft shop of rabbit wire, wood and papier mache. All of

An alert elderly couple unwrap their Christmas gifts.

—Reeves Studios

ldren in one of the National Benevolent Association ies add last-minute touches to their traditional tree.

homes use Nativity scenes as an integral part of ir decorations, either in or out of their buildings. er the St. Louis tree-lighting program, open house ield for the visitors.

Trees are the main decorations of the Child Saving titute. In some areas of the building the fire de- tment requires use of artificial, fireproofed trees y. The large tree on the porch deck over the front rance is the gift of a merchant. It can be seen for ny blocks and is in full view of pre-school children ce the wall of their playroom that side of the building is al- st entirely glass.

The Fowler Homes, however, have ctically no outside decorations. e use of a billboard scene of the ivity was considered for this r.

On the other hand, the Colorado me has extensive decorations of grounds. Most are made in its t shop. An angel choir stands front of the main building and e is a life-sized choir of boys girls made from plywood with ghted tree in the background. A e lighted star is placed on the nest point of the roof by older s. A large lighted star is hung r the front entrance of the Ram- Home and there is a large star he middle of the string of lights across the central entrance of the Oklahoma Home.

"Santa Claus" is not overlooked in the homes. One of the largest is to be seen at the entrance of the Lenoir Home. It was made by Jim Young, a student who is on the home's staff.

The decorations, including many flowers of all kinds, but especially poinsettias, are the gifts of church groups as well as Boy Scouts and other community friends. Money for varied decorations and colored lighting for all homes is contributed by numerous church groups. At the Illinois Home each table in the dining room is decorated and poinsettias adorn the large buffet. Church groups provide several different settings of place mats. Last year, the son of the Ramsey Home superintendent contributed a large box of mistletoe, holly, pine cones and branches from his North Carolina yard to the Des Moines Home.

Staff Does Decorating

Decorating in the homes is done by the staff, perhaps some friends, and members of the family able to participate. Some of the decorations are made at the homes. Most of the older people decorate their doors or windows with wreaths. The Oklahoma Home has a candle in each front window and these are lighted at night during the Christmas season.

Some of the homes also have the assistance of friends from the churches in the tree trimming. Last year the Florida Home had two young men from the next-door Edgewood Avenue Christian Church do trimming.

A big day of the Christmas season at the Flinn Home is the day when about two hundred Brownie Scouts trim the tree in the lounge. The boys make all of the trimmings as a troop project and trim the tree during a program of carols.

The idea of sharing with other people, particularly needy ones, and not just receiving gifts, prevails in all of the homes in one form or another. Some of the children and older people make part or all of their gifts, perhaps their greeting cards. At the Colorado Home some of the children repair or repaint toys

Another traditional feature of Christmas for children is Santa Claus. Here Santa distributes gifts at a Yuletide party in one of the NBA residences.

—Photo by Douglass

These residents of an NBA home presented the pageant, "Challenge of the Cross," written by one of their number more than thirty years ago. The pageant was given at the Christmas season as part of a larger program of worship.

which are then passed on to other needy children.

A Dallas church school class gives each aging guest of the Fowler Homes a package of greeting cards while another class provides postage for mailing the cards.

One of the highlights of the Christmas observance in the Illinois Home is the consecration of the offering by the aging guests there. This money is used by the Salvation Army to provide baskets of food for needy persons in Jacksonville. The family of the Northwestern Home contributes at Christmas, as well as at other times, to CARE. This home has presents for the home, for the use and benefit of guests and/or staff, opened in the presence of the assembled family and staff. One ninety-four-year-old guest says, "Our Lord has done so much for us, we ought to do more for others."

Shares Gifts with Others

The Cleveland Home shares some of its gifts with other boys and girls not-so-well remembered. It may be the children of men in military service or those in another children's home. At the entrance of the dining room is a large copper bowl filled with such favors as popcorn balls and lollypops. When visiting children come, as they often do, the home's youngsters offer their little guests a favor. This is one way in which the children are taught the Christian responsibility of sharing with others.

Many church and community groups supply the various homes with substantial amounts of "white" gifts. These are generally food or household supplies. They are carefully sorted, stored and acknowledged. The Christmas dinners at the various homes are big family affairs and the food is often provided by interested friends from the churches, lodges or other organizations.

Individual gifts for the children and older people are received from numerous church organizations and community groups. So many gifts are received, in fact, that baskets and bags, usually gaily decorated, are filled for all guests.

The distribution and opening of gifts varies in all of the homes. In some there is a simultaneous opening of gifts after all have received packages. In others, each person's gifts are opened in the privacy of individual rooms or departments. Every effort is made, whatever the manner of gift opening, to keep track of names of donors so acknowledgments of gifts may be made later. Such thank-you notes often lead to a regular correspondence between the recipients and donors.

The custom varies, too, of permitting outsiders to share the gift-openings in the homes. Some children's homes' superintendents feel that children are apt to become shy when visitors, particularly strangers, are present. In some homes for the aging, space is limited for admission of visitors to the family Christmas celebrations. Yet throughout the Christmas season all of the homes, at one time or another, welcome hundreds of visitors—relatives and friends.

Most of the homes have their gift-openings on Christmas Eve or Christmas morning. There is usually a brief period of worship, at the least a prayer, before the opening of gifts.

Mail Comes in Truckloads

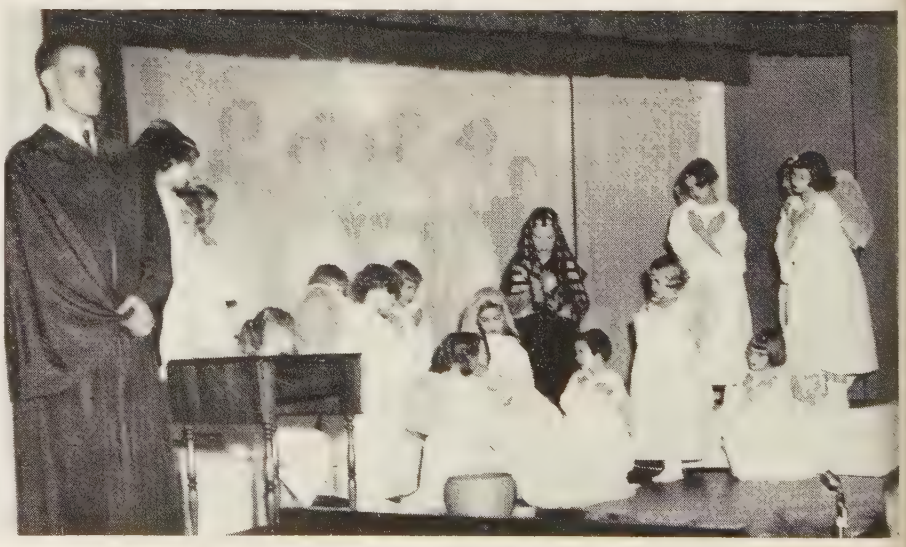
Mail arrives at the homes in numerous truckloads in the form of hundreds of cards and packages. Perhaps it might be even better to have this expression of good will spread more generally throughout the year.

Church people, the superintendent of a home for the aging emphasizes, should realize that *aging people have simple needs.* They really prefer something like postage stamps—or a new toothbrush.

The NBA benevolent homes often receive too many handkerchiefs, wool scarves, bed sox, men's ties, bath towels and other items which the homes already have in surplus amounts. Practical gifts for daily use are the best choice. And the best procedure under all circumstances is to inquire of the benevolent home, learn the real needs, and accept the suggestions made by the home's leader who does know the situation best.

Many of the guests in the homes—children and aging alike—often say that their happiest Christmases are the ones spent in one of these NBA brotherhood benevolent homes.

Youth, also, present pageants at the Christmas season. Here the residents of a Disciple children's home re-enact the Nativity as a narrator describes scenes.



Your Church Looks at Its—

Neglected Persons

By SAMUEL F. PUGH*

HE church neglects as many people as it serves. Having by statement aroused a d of rebuttal, let us eed to substantiate position, not for the of argument but for help it may be to the ches and especially to neglected persons of m we speak.

oyal church members etimes express a feel- of hostility when they empty pews on Sunday and are thereby reminded of the people who should be at worship. "They know re the church is as well as we do, and we get here nout being begged," these church members say and niss the subject until they are wrought up again.

ut the matter is not so easily dismissed. There may reason for certain persons or groups being incon- ruous by their absence. All too often they are not n missed and if not missed, certainly not included in major concerns of the church.

o apply the subject to the situation the reader ws best, let us ask some questions concerning the rches of his acquaintance—especially his own con- gation. Who *are* the neglected ones?

What about the professions?

What is your church doing to meet the special needs doctors, lawyers, teachers, and high-level executives? uld they find your pastor's sermons stimulating and pful or dull and antiquated? One moderate size rch in a college community has twenty-one profes- s with Ph.D. degrees within the membership. A ger congregation has more than that number of yers. It can be done—but many of our congregations not claim a single doctor, lawyer or professional son other than the minister.

What about single young adults?

Does your church have an active group of young per- s of the beyond-high-school age? Most congregations e rather strong youth fellowships and active young rried adult groups. But rare is the church with a l program for the stenographer who is alone in the , the young man in military training, or the college dent who needs and wants a church.

How many of these older young people try to find a s or activity and finding none, drop by the wayside? en they do attend they are apt to be directed to a s with two or three other loyal young people and eacher who does not understand the interests of ng adults.

***What about widows, divorcees, unmarried wom- ***

Anyone who attends church regularly knows that re are many "unattached" women. More and more n are being taken by heart attacks in their late forties and fifties and leaving their wives with a terrific load of responsibilities. The church does not approve of divorce but certainly it has a responsibility to those whose homes are now shattered and who grope for solid ground on which they can reconstruct their lives.

There are a number of older unmarried persons in almost every church. They participate in the activities of married couples' classes and have little opportunity to meet persons of their own age and interest. Does your church pay any special attention to the three groups mentioned here?

What about active, older persons?

Most churches have many older persons and will have many more if present trends continue. The homebound members may receive calls, cards and attention but those who are too old to be in the mainstream of activity, yet too interested to give up, have a problem. They may live alone and have no transportation to church activities. Many church meetings are held at night and they can attend only in the daytime. There are ways they, too, can serve, but no longer are they asked. The one event for which they live is the Sunday morning class and the hour of worship.

Is your church *now* serving its senior citizens?

What about individuals who have problems?

It is said that approximately ten per cent of every congregation are emotionally disturbed to a rather serious degree. And everyone faces a crisis hour or critical problem somewhere along the way. The neurotics are more apt to make their needs known and get attention—but what kind of attention does your church give them? Counseling is a delicate responsibility and requires training and skill. Is good counseling available through *your* church?

What does your church do to help the ill, the bereaved, the lonely, the guilty, the misfit, the normal person who faces a grave problem in life? Many churches not only fail to assist, they are not even aware of the times when help is needed. How is it with your church?

Other neglected groups or persons could be listed, but it is more important to ask the logical question, What can be done to discover the neglected person and meet his needs? Among the many possible ways we suggest four, all of which may be used in any church.

First, discuss the matter of "neglected persons" in the various classes and groups of your church.

Ask the members to discuss *types* of situations that need attention and to refer *specific cases* to the pastor or the chairman of the department of membership. A questionnaire may be prepared and used to secure information with the assurance that such information will not be publicized.

Following the discussion it would be well to make a

Mr. Pugh is national director of church development for The United stian Missionary Society. This is one in a series of articles dealing problems faced by congregations.

survey of the number of persons who are not being reached by any phase of the church life. This should be listed as "male" and "female" in each age group. A chart or diagram can be created to see at a glance the neglected ages. If the chart is compared with a similar one showing the community's population in corresponding areas it will show the need even more vividly.

Second, analyze the findings you discover.

A church should try in a systematic way to evaluate its ministry to all groups and persons. It is well to ask, How long has this family carried such a tremendous burden? Why did this young man not feel free to talk with the minister? Why is it so difficult to secure the interest of this age group?

The cabinet, general board or special committee should try to analyze the malady of the church and determine causes, influences and factors involved. Are certain personality clashes responsible? Is some individual or committee overlooking a need? Have we failed to plan for certain cultural levels? Are our leaders capable of serving the special needs of this select group?

Conclusions should be set down in accurate and understandable terms—ready to be translated into a worthy ministry to all.

Third, plan a total program.

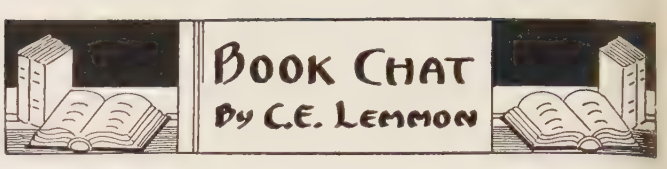
Include in the plans the persons we have mentioned and others whose predicament may be discovered. Program planning loses its vitality unless it is based on specific needs, but when needs are discovered a congregation is under moral obligation to provide for every person. Such provision means careful planning.

The various functional departments in many churches set up a year-by-year program in all areas of work. The cabinet correlates the program and the calendar and also sees that there is no area or group that has been overlooked. In the planning, variable time schedules are sometimes considered to meet the needs of specific groups. Provision may be made for doctors to sit in a reserved section where they can be called if needed during the service.

Transportation is arranged, assignments are delegated to persons not used before, special promotion is planned for special projects, new program is designed to meet the needs of special groups, literature and resource materials are provided, sermons are planned with a new purpose in mind—in short, the church realizes that its mission is to help meet the deepest needs of the individual by linking his life to God and man through worship, service and fellowship.

Fourth, keep in mind the love of God and the concern of Jesus for the individual.

A church should never forget that every person is important in the sight of God. There are no insignificant persons in the sight of the church either. If a congregation is to be worthy of being the church it must have a deep love for all people and show compassion on those who have special needs. It must be alert for those who have been neglected, aware of their needs, concerned for their welfare, eager to work with them and for them. It must open its doors to all, accept responsibility for all, and feel genuine love for all without reward and without exception.



ONE of the episodes in our American life which caused widespread publicity and created much emotion on the racial issue was the bus boycott in Montgomery, Alabama. Its leader was the Reverend Martin Luther King, Jr., well-educated (Ph.D., Boston University) young pastor of the Dexter Avenue Baptist Church of Montgomery. A Negro woman was arrested for refusing to move out of the nearly empty white section of a bus into the already full Negro section. This sparked a movement that might have resulted in violence. Martin Luther King found himself thrust into leadership. He pled with the colored people to refrain from violence and to boycott the bus lines which depended upon their Negro patrons. His method was not passivism on the one hand nor violence on the other but passive resistance of the Gandhi type. The story of his campaign, of its trials and difficulties, of its success, of its influence on both the colored and the whites is stirringly told in his book, *Stride Toward Freedom.*

MUCH more tragic than even our own racial problems in America is the situation of South Africa. Michael Scott is an Anglican priest, a man who has been torn all his life by the contradiction between our professions and our practices. Now he gives an autobiographical account of his youth in the slums of London, of his excursion for a brief time into communism, and of his experiences during the World War. He also tells of his work in Africa in what is perhaps the most difficult and complex inter-racial situation in the world. His book, *A Time to Speak,* tells of how he managed to present the case of Africa before the United Nations and get for the troubled natives of the black races an opportunity to be heard. It is not a comforting book. Michael Scott is one of those disturbing individuals whose conscience will not rest nor permit complacency on the part of others.

DR. Marcus Bach is a scholarly researcher among unusual religious situations. He has written many articles and books on strange expressions of the religious spirit. Therefore he was well equipped to write on *God and the Soviets.* His findings are much the same as those of Justice Douglas in his work, *Journey to Russia.* He found churches that were active and vital. He found some that were formal and distant. He found great devotion among the Christians. He found many churches closed and a widespread lack of interest in religion. Atheism was everywhere and devotion to the state is a substitute religion. He found that religious leaders would not admit any tensions between church and state. Either caution or conviction prevented that admission. Everywhere he found the desire for peace passionately exhibited among the common people. The book is beautifully illustrated.

THREE top sermon volumes are current. *Preaching on Christian Unity* is edited by Robert Tobias. It is a symposium of twelve sermons by such well-known preachers as Visser 't Hooft, Scherer, Newbigin, Sherrill, Luccock, the late Bishop Bell, Sockman, and Bosley. All of these preachers are committed ecumenical lead-

(*Continued on page* 40)

They work for you . . .

Preserving a Living Heritage

By J. EDWARD MOSELEY

EDITORIAL NOTE: *This is the thirteenth article in a es which treats the purposes, organizational struc- s and services of the principal cooperative agencies Disciples of Christ. The programs of these several rds of the Christian Churches in the United States Canada are described through the labors of their inistrative personnel.*

UNDER the guidance of Curator Claude E. Spencer, twenty-five business and professional men from three Christian churches in Nashville, Tenssee, recently took a tour through the new Thomas Phillips Memorial building of the Disciples of rist Historical Society there.

A candidate for the Ph.D. degree in church history Yale University, William E. Tucker, was doing earch in one of the individual study alcoves. His distation is a study of J. H. Garrison, long-time Disle editor, and the liberal movement among Disciples. The Nashville laymen were impressed with the fact t a Yale student would travel such a great distance order to use this strategic center of Disciple historical earch. "Why are you studying here rather than elsere?" asked one of the men.

"Simply because this is the *only* place where I can my research. No other place has the necessary pri- ry source materials," said Mr. Tucker. "Furtherore," he added, "the study conditions here are ideal d I am able to do a lot of research in the limited ount of time which I have at my disposal."

The purpose of the Historical Soty is "to maintain and further erest in the religious heritage, ckgrounds, origins, development, d general history of Disciples of rist, Christian Churches, Churchof Christ, and related groups."

The recently revised constitution the Society states that this purpose to be furthered in the following nner:

1. Shall encourage historical rerch by scholars, students and writ-

2. Shall devise and employ means encouraging and developing an erest in discovering, acquiring, eserving and making available for historical materials;

3. Shall correlate library resources d supervise preparation of a union alog;

4. May for the purpose of preserv- the brotherhood's heritage, establish, house and maintain libraries, archives and museums;

5. May become custodian of the archives of any convention, agency, institution, congregation, organization, and/or other group among these churches;

6. May promote and supervise the preservation of sites of historical concern to these churches;

7. May issue historical publications and other materials appropriate to the purpose of the Society and hold copyright on same;

8. May solicit, receive and disburse funds; may receive gifts and bequests; acquire, hold and dispose of property, personal and real;

Not for Profit

9. May perform such other functions and duties not for profit as are commonly associated with historical societies:

10. Shall concern itself impartially with the total heritage of the movement embracing Disciples of Christ, Christian Churches, Churches of Christ, and related groups, shall render services impartially to all such groups, shall seek support from all such groups, and shall commit itself to no particular interpretation of the movement or its history.

The Disciples of Christ Historical Society is a specialized service agency, founded in 1941 at the St. Louis International Convention of Christian Churches (Disciples of Christ). Its resources and facilities are al-

(*Continued on page* 44)

Curator Claude E. Spencer checks through books which have just been received.
—World Call Photo

A Marriage Can Last a Lifetime

By RICHARD E. LENTZ*

ACCORDING to the fairy tales, people find happiness in marriage. "They were married and lived happily ever after." But America is not a fairyland for married people; at least the United States is not.

"When one combines the data on divorce, annulments, desertions, separations and reported unhappiness among couples living together, the proportion of family discord is amazing. At any one moment, certainly one out of every three, and possible one out of every two, couples is chafing at the domestic bit." This is a summary of an alarming chapter in *Why Marriages Go Wrong,* by James H. S. Bossard and Eleanor Stoker Boll.

As you read this there are certainly twenty-seven million and possibly forty-one million persons "chafing at the domestic bit." There are two million additional persons who have been divorced and have not yet remarried who, presumably, do not remember marriage with pleasure or pride.

Majority Had Christian Ceremony

The large majority of these couples were married by Christian ministers, thousands of them in church weddings. Few prayers of the church are so futile or serve as a prelude to so much unhappiness as the wedding prayers for those being married. Of course we may question whether happiness is the supreme goal of marriage but, surely, marriage was not ordained of God to be a source of unhappiness.

In 1956 the British Royal Commission, studying the question of marriage and divorce, warned that unless the trend toward divorces was checked "there is real danger that the conception of marriage as a lifelong union may be abandoned." *Our divorce rate is nearly four times theirs!* Marriage and obviously the family, also, are in serious trouble in the United States. This crisis—the seriousness of the situation justifies the use of that term—affects everyone and all of our national life. The Christian church is deeply involved.

Let us note briefly some of the reasons for the serious situation of marriage in the United States.

Couples marry without preparation for marriage. Thousands of teen-agers try to shoulder the adult responsibilities of marriage with disastrous results. Some research studies have found the divorce rate of teen-age marriages to be six times that of couples married in their middle twenties! Sound marriage requires skills, knowledge and attitudes which are learned and which may be taught.

Studies of the practice of people buying a new automobile show that the average couple spends two months in study and comparison of various makes and models of car. Often they request information which even the dealer does not possess. They expect their car to last two years! It is the exception rather than the rule for engaged couples to read anything by way of preparation for marriage. Ministers report difficulty in persuading many couples to spend a half-hour in serious conversation about their plans before their marriage. And yet they expect their marriage to last a lifetime! They know less about one another or about marriage than they do about their automobile.

Danger in Modern Courtship

Modern courtship is not relevant to marriage. In the United States there has developed a pattern of boy-girl, man-woman social life which emphasizes activities and values of little significance for marriage. The size of a young man's automobile, for example, or his ability to dance or play football make him a desirable dating partner, for prestige reasons usually. They are not the important qualifications of a good husband or father. We are selecting marriage partners for insignificant reasons.

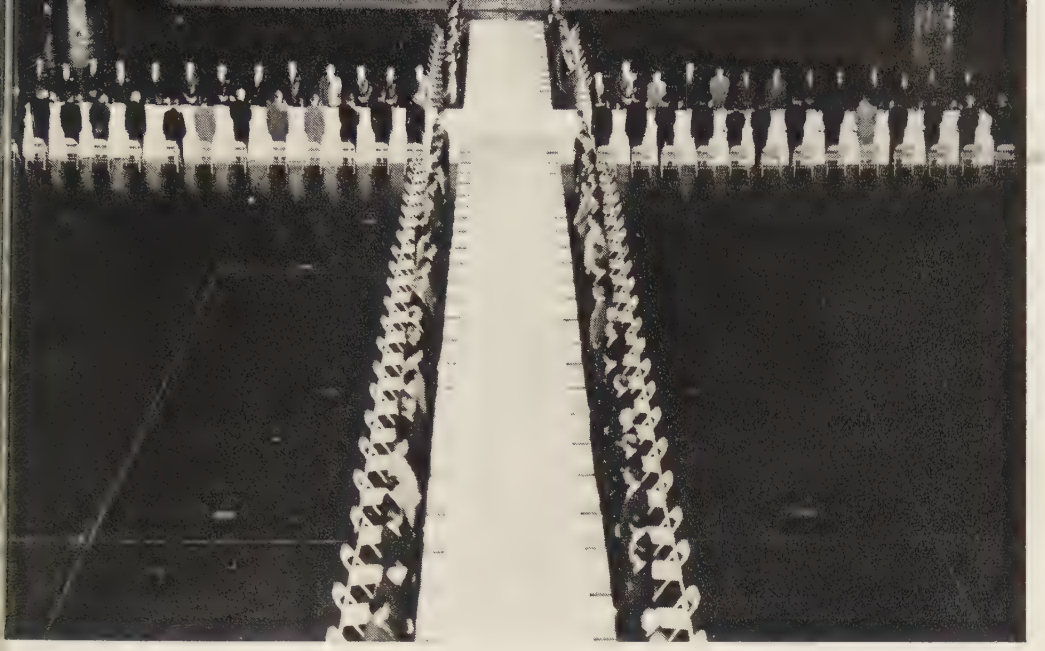
What courtship calls *love,* today, is often sensual and fleeting, an unsound basis for marriage. It is selfish and demanding, quite frequently calculating or ruthless. Listen to the popular songs! When people "feel like this" they assume they are candidates for marriage. In reality the love of marriage and family life is so unlike this modern caricature that disillusionment or confusion is inevitable for those who enter marriage with this popular romantic expectation.

We fail to support marriage in the community. Both church and state help couples get married. Neither of them, however, does a great deal to help couples meet the successive problems of married life through the years. The majority of marriages that failed could have been saved had adequate help been available when trouble first appeared. A wise counselor, a library book, or an encouraging group might have made the difference.

Next month Dr. Lentz will suggest a threefold approach to the current marriage crisis which he discusses in this article. In his article he will outline positive, constructive steps which can be taken.

Public opinion lends indifferent support to marriage. The marriage vows and contracts are serious for society; they are not of concern only to the particular couple involved. The failure of a marriage or the break-up of a family is the collapse of a social institution. Those who encourage or abet such failure are working against the best interests of all of us. The apathy or lack of concern with which the community regards divorce, marriage triangles and infidelity is difficult to understand.

*Dr. Lentz is national director of Christian family life in the department of religious education of The United Christian Missionary Society.



Deacons from Christian Churches of Greater St. Louis take their places around the huge communion table set up in Kiel Auditorium for the traditional ecumenical communion service held during the International Convention Assembly.

—Dorrill Photo

Disciples and the Church Universal

St. Louis Assembly Reveals Concern for Growing Life and Work

ISCIPLES of Christ, at their annual International Convention Assembly this past October in St. uis, gave abundant evidence of their desire to partici- te wholeheartedly in the life and work of the church iversal. This is the appraisal of Granville T. Walker Fort Worth, Texas, the retiring president of the nvention.

Dr. Walker, in summing up his impressions of the sembly on the closing night, expressed the convic- n that the St. Louis gathering—which brought some 00 Disciples into this historic city—was one of the gh points in the history of the Christian Churches. said that Disciples, by the breadth and depth of ncern shown in their discussions and deliberations, d demonstrated the fact that they had a revitalized ncern with unity and a new willingness to assume dership in the ecumenical church.

The 1957-58 president of the International Conven- n expressed the feeling of many who attended the sembly. Throughout the six-day meeting the dele- es

- faced critical social issues and pointed to Chris- n solutions;
- surveyed the landmarks of Disciple history and listically faced the future, guided but not bound by past;
- approved the continuing participation and lead- hip of the brotherhood in ecumenical efforts;
- enthusiastically welcomed and heard the leaders m several other communions who sounded the call unity among divided Christians; and
- spent many hours in "Sharathons" and other ses- ns in an effort to find ways of doing more effective rk in the local congregation.

The theme of the Assembly, "The Church of Christ on Earth Is One," gave expression to the three current emphases in the brotherhood—history, literature and unity. The program brought these concerns to life through addresses, music, drama and worship. Exhibits of agencies and organizations, set up in the lower exposition hall of mammoth Kiel Auditorium, provided a graphic picture of the work of the churches in many areas. The exhibit hall also provided an informal meeting place for laymen and ministers attending the Assembly. Fellowship always is one of the important features of the annual advisory assemblies.

An endorsement of the ecumenical movement constituted the president's address at the opening session of the Assembly on October 17. Dr. Walker told his audience that "Christian witness is emasculated and rendered ineffective by our divisions."

Shaping his comments around the Assembly theme, Dr. Walker accused Disciples of "humming the tune"

Additional story, on Convention elections, on page 5.

of Christian unity without learning the words. He admonished them to begin "singing the words."

Declaring that "there can be only two kinds of [Christian] unity," one of churchly authority and the other "a unity of mind and heart in commitment to our Lord, but which permits and actually rejoices in diversity," Dr. Walker described his communion as having "surely given up the illusion, if ever we had it, that the day will come when all Christian peoples will read the New Testament exactly alike, and that the unity of God's people will ever be the unity of a blueprint."

Concluding on a note of urgency, the minister of Fort Worth's University Christian Church observed that "we do not know how much time is left in which to do in our world what Christians know ought to be done—

Edwin T. Dahlberg, president of the National Council of Churches, left, listens as C. C. Morrison of Chicago, noted Disciple ecumenical leader, discusses a point in the message Dr. Dahlberg has just delivered at the St. Louis convention.

—World Call Photo

looking at the race problem, they say that it is too soon for Christian brotherhood, or looking at world politics, they insist that it is too soon for any kind of genuine world law and order.

"But our predicament rests in the fact that we know it is too late for anything else.

"Some are saying it is too soon for a united church, but we know the other side of that coin: in the kind of world we live in, it is too late to bear any less effective witness than the witness which only One Great Church can bear."

Saturday morning, launching a series of four historical lectures, Alfred T. DeGroot spoke of the problem of "transmitting a heritage." The chairman of the department of church history of Brite College of the Bible reminded Disciples of the importance of handing on to their children "the spirit of daring adventure and unshaken faith which will enable them to wear with honor the mantle of the old prophets."

In succeeding addresses—all under the theme, "Our Grand Design"—Dr. DeGroot called for a re-examination by Disciples of Christ of what constitutes "church membership," labeled failure of local churches to cooperate with one another as "subversion of the Kingdom," and spoke of Disciples' role in the modern era:

"The 'continental divide' in political and religious history is not the Reformation but the Age of Enlightenment and the stirring action of the American and French Revolutions. Here humanity declared its independence of royal or priestly few, and placed its confidence in the honest, educated many.

"Our movement and that of the Methodists, born in the modern era, inherit this spirit from the very atmosphere of their times. We have been cast up in a crucial age to declare that the church is one, as men are one, and as their minds and souls may be one."

Another word concerning unity was sounded on Saturday morning by William T. Gibble, minister of First Church in Jefferson City, Mo.

Mr. Gibble told Disciples that the church would be "living with the restrictions of denominational Christianity for a long time to come." He went on to point out the next steps toward church union would have to occur at the level of the local congregation.

Speaking at a noon meeting of the Council on Christian Unity, Robert Bilheimer, associate general secretary of the World Council of Churches, noted that this world church body constantly must guard against getting in a rut.

THE temptation is to play it safe, he said, and remain an agency of cooperation among the churches, standing apart from crucial issues which divide Christians. The alternative, he said, is to "come to grips with issues." This, he added, the World Council is doing increasingly through its conferences and studies.

The concern with Christian higher education was voiced on Saturday evening in a major address by Paul F. Sharp, president of Hiram (Ohio) College, a Disciple liberal arts institution.

Pointing out that "we are looking for foundations upon which to rest the immense structure of education in this country," Dr. Sharp said that, if we fail, we will "continue to direct our energies and our resources to the discovery and development of skills rather than of wisdom; of techniques rather than understanding."

Insisting that education should develop the power to think as opposed to the simple amassing of information or technical skill, Dr. Sharp warned, "It may ultimately prove to be more dangerous to society in this age

"Therefore, Be It Resolved . . ."

DISCIPLES of Christ at the St. Louis International Convention Assembly passed a number of resolutions for consideration by local churches. The actions came following careful study by the Committee on Recommendations, which met two days prior to the Assembly.

In the resolutions, Disciples at the Assembly

- APPROVED a study document on the causes of war and conditions necessary for peace. This 4200-word statement called for Christians to participate actively in shaping world affairs and then listed steps to be taken.

It called for immediate beginnings of international disarmament, including a halt to nuclear testing and establishment of demilitarized zones between nations in areas of tension. It called for the development of an ethos (common ground) among nations, recommending exchanges of persons and ideas.

To ease the pressures of rapid population expansion, immediate relaxation of migration restrictions are called for; but long-range planning, says the document, must be applied to migrations of people in relation to food supply and distribution.

The document endorsed the United Nations as a political hope for peace and urged that the UN be strengthened by a rapid expansion of its membership to include all nations that qualify under its charter, by greater willingness of nations to refer grievances to the UN and World Court, and by greater use of such instruments as the Uniting for Peace Resolution in the General Assembly to avoid the veto power of the Security Council.

- APPROVED companion resolutions on condemning acts of violence against Jewish synagogues and incidents of violence growing out of racial tensions involving schools and private properties in widely scattered geographical areas of the nation. Both resolutions expressed support of ministers and churches offering aid to those victimized.

- APPROVED a five-part resolution on Christian unity which asked Disciples to reappraise seriously their stand on Christian unity, asked Disciple support through local budgets of the National and World Councils of Churches, further endorsed preliminary union discussions with the new United Church of Christ, commended the Disciples Student Fellowship for its interest in union with other college-level groups, and approved the proposed union of the World Council of Churches with the International Missionary Council.

- Appealed to consciences of American publishers to stop publication of morally objectionable literature and to the American public to stop creating a demand for it.

- Called for an end of military conscription in July, 1959, when the Universal Military Training Service Act expires.

- Urged support of Congresswoman Edith Green's HR 12310 bill "or similar legislation with the same purpose" which would make contributions to the UN Investments for Peace deductible from income in figuring income tax.

Awards Recognize Important Contributions

ECOGNIZED at St. Louis for their important contributions to various ases of the life of Disciples of Christ re

• T. Hoffman Hurley of Trowidge, Calif., "The Rural Minister of e Year" among Disciples. Mr. Hurley s served sixteen years in the ministry rural congregations.

• Willard M. Wickizer of Indianapis, chairman of the division of home issions and Christian education of The nited Christian Missionary Society. Dr. ickizer has given eighteen-year leadership to the work with chaplains of the United States armed services.

• Lin D. Cartwright, retired editor and president of the Disciples of Christ Historical Society. Dr. Cartwright received a citation honoring him for his work as "minister, author, editor, teacher, our honored president." The citation was presented by J. Edward Moseley of Indianapolis, on behalf of the Historical Society, which he serves as board chairman.

• Oliver Read Whitley and Christopher T. Garriott, winners of the Bethany book manuscript contest.

wer to train intellect without charac- han to train character without intel-

ding on a hopeful note, Dr. Sharp said "Our schools and colleges have barely of age . . . and they mirror the con- of a society rapidly maturing under epeated blows of the harsh realities of wentieth century."

rlier that day the convention-goers l a speaker who said that the making ills can be "an act of Christian faith." speaker was John D. Cunningham, di- r of the Presbyterian (U.S.) Founda- Inc. They also heard President A. Fiers of The United Christian Mis- ry Society discuss the four emphases e 1960-70 "Decade of Decision" among iples—the need for new churches, for ed leadership, for greater resources, for a more effective structure of co- ation among the Christian Churches.

IE traditional communion service on unday afternoon, October 19, brought persons to Kiel Auditorium. Seated in mezzanine and two balconies, they d down on the communion table set e form of a cross on the auditorium's floor. Around the white cross, which 180 feet long and 70 feet wide, sat 130 e 340 deacons who participated in the ce.

at morning, ministers of Disciples of st supplied the pulpits of thirty-seven ches of Greater St. Louis. Of these, een addressed churches of communions than their own.

Sunday night the Assembly heard J. Miller, Indiana industrialist and phi- ropist, discuss the theological basis for l action by Christians. After citing nu- us biblical portions which point to concern, Dr. Miller pointed out that people know what is good, but they to be reminded. Our age needs a r and effective voice of Christian warn- concern and proposal," he said, even gh it is "necessarily the voice of fal- individuals and groups of not wholly motives."

Monday morning, delegates heard a on by John Short of Stockport, Eng- fraternal delegate from the British ches of Christ, which described stian love as the force through which the many branches of Christianity could ultimately be united. In the afternoon session Mrs. Joseph M. Smith, former Disciple missionary, called for an acceptance of Christians everywhere as "partners in the missionary enterprise."

"They need the autonomy which we afford every church at home. They are *churches* and no longer dependencies of mission boards," she said.

Two reasons that the "voice of the church is not heard in the world today" were cited that evening by Mrs. Theodore Wedel, head of United Church Women. These she listed as the fact that Christians in general are "unprofitable servants" who take their faith for granted and, second, the "unhappy divisions" of the church during the past few hundred years.

Tuesday brought a sermon by George L. Tolman, minister in Orange, Calif., and a major address on the seventy-five-year history of The Board of Church Extension, delivered by Lloyd V. Channels of Central Church, Flint, Mich.

That night, in an appearance sponsored by World Call, Edwin T. Dahlberg, president of the National Council of Churches, predicted even greater things for the movement toward Christian unity.

Comparing the ecumenical movement to an egg—"a fine thing as long as it remains an egg" but causing trouble once hatched—he said, "Critics of the church unity movement may think that we have just laid an egg. The fact is, we have hatched an egg. And what we have hatched is beginning to scratch in every ecclesiastical garden, and to wake up a lot of people who would like to sleep much later in the morning."

The last day's session brought the annual breakfasts for ministers and ministers' wives. The ministers heard Methodist minister Harold A. Bosley call for a new awareness of sin. "It is high time we stopped treating sin lightly," he said, "using it as a name for a glamorous perfume."

IN other addresses on Wednesday, Howard E. Short of St. Louis called reading an "important lost treasure," and Fred Hoskins, co-president of the United Church of Christ, expressed his hope that Disciples might "take with us this one step toward the fuller unity of the visible church."

Concluding the Assembly, Ronald E. Osborn, church history professor at Christian Theological Seminary in Indianapolis, took a look at the history of Disciples and made a number of predictions about the future of the movement.

Dr. Osborn pointed out several "stars" which Disciples may use to steer the church's course in the future. He mentioned unity, holiness, catholicity (or wholeness), and apostolicity (that which ties the church to the form and spirit of the early church).

Dr. Osborn called on Disciples to seek a more effective internal structure for their common life and witness, and to clarify their theological thinking—to know what they believe. He concluded with a plea for more Disciple participation and leadership in ecumenical encounters and service.

Students from Culver-Stockton College portray a scene from the early history of Disciples in one of the dramatic sketches written by Noel L. Keith and presented at the St. Louis Assembly of the International Convention of Christian Churches.

—Dorrill Photo

With great seriousness, youth of the Chinese church in Nakon Pathom, Thailand, participate in a Christmas pageant in a nearby town. In Thailand the celebration of Christmas is confined to the church, and the observances center there. Last year the activities in Nakon Pathom lasted for two weeks as Christians went from one Christian center to another.

Christmas in Thailand

By ESTELLE CARLSON*

THE celebration of Christmas in Thailand is an institution of the church. It does not center around the family as it does in America. Decorating the home and preparing home-coming dinners for Christmas is foreign to Thailand. It is the custom here for young and old to gather together for a church-centered celebration.

Last year our Christmas activities lasted about two weeks as Christians went from one church or Christian center to another to help one another celebrate.

On December 19 the young people had a joint dinner and party. On December 21 the Thai church in Nakon Pathom gave a feast which was attended by about one hundred fifty Christians. Besides the local members, visitors came from Sam Yek, Ban Pong, Bangkok, Hua Phai, and Lumphai. Following the feast, Kru Shalot (manager of the Nakon Pathom boys' school and elder in the Thai church) led the special worship service.

THE church was beautifully decorated with garlands of crepe paper, full-size manger scene, and a Christmas tree. All these decorations were handmade by the young people from Sam Yek.

After the worship service the Christians joined with four or five hundred non-Christians to see two plays presented on a specially built stage in the yard of the girls' school. The young people of Sam Yek, under the leadership of missionary Richard Carlson, presented the story of the Nativity. The youth group in Nakon Pathom, directed by Frances Sams, presented a pageant about "The Spirit of Christmas."

On Sunday morning, the twenty-second, twelve people were baptized in the Thai church in Nakon Pathom. On Sunday afternoon a bus was rented by the Christians from Nakon Pathom, who wanted to share with worshipers in Ban Pong as their Christmas activities got under way at the street chapel there. In Sam Yek on December 23 and 24 the school, the young people's group and the Christians joined with visitors in a program which included a pageant, games and all-night caroling.

A high point in the Christmas activities comes on Christmas Eve, as large groups of young people take part in an all-night carol sing. They walk from house to house, honoring Christians and non-Christians alike as they sing the songs of the birth of the Savior.

In the course of the night's activities last year they called on most of the Christian families. Many of these families had not gone to bed, since they often prepare hot drinks, candy and cakes for the group of singers.

AT midnight the group called on the newly elected representative to the Senate from this area. He was a former student from our boys' school. He was high in his praise for the school and for what Christianity had done for Thailand.

At 3:00 A.M. the party awakened the Governor. He came out and wished the church, the mission and each and every family a happy and prosperous Christmas season and New Year.

At 4:00 A.M. they called on the manager of the bank. He was not a Christian, but he had prepared cakes and hot tea for the group. He stated that he felt honored that the Christians would come to his home and ask that God's blessing be given to him for the coming year.

By the time the group finished their singing tour at 8:30 A.M. on Christmas Day, many of us who had been with them throughout the night had one big Christmas Day wish—for a long winter nap. Such is the way Christmas is celebrated in Thailand.

*Mrs. Richard Carlson is a missionary in Thailand with The United Christian Missionary Society.

Learning Experience in Japan

By MAURINE DOLEZAL*

RAW fish, the struggle with chopsticks, a feeling of "foreignness," and warm friendly greetings are all a part of an American student's orientation to Japan at the International Christian University, located in a suburb of Tokyo.

We Americans found that raw fish *is* digestible; that after one learns, he *can* eat just as adequately with chopsticks as with forks; that for the first time in our lives *we* were the minority group; and that a friendly smile is the basic international language.

Naturally there were times when adjustment was difficult; many mistakes were made. At times the language barrier seemed *almost* insurmountable. But then there were the times of quiet talks with our Japanese dormitory advisers, lively discussions with roommates, school parties, fellowship in the dining hall, worshiping in the University Church, and a surprise chorus of "Happy Birthday" at a house meeting.

All of this made me realize that college life in Japan isn't so very different from college life in America. In fact, I found the Japanese people and their homes to be, in essence, very similar to those in this country.

I was never so aware of this fact as I was at the first church service I attended. The service was bilingual, and I found that the program of worship was very familiar. When we rose to sing, "In Christ there is no East nor West, In Him no South or North, But one great fellowship of love throughout the whole wide earth," the fact was driven home.

It is my personal feeling that in our troubled world we can never have sound international relations without first having sound international understanding and harmony.

This is the job that the International Christian University in Japan is attempting, and succeeding, to do. Students from many lands make up the enrollment of this unique graduate-level institution. No one is made to feel like a foreigner; rather, as one of the group. Emphasis is placed on learning to appreciate one another.

*Miss Dolezal, of Emporia, Kansas, was a Junior Year Abroad student at the International Christian University in Tokyo, Japan, 1957-58. The JYA program is sponsored by the United Presbyterian Church in the U.S.A.

r Pablo Cotto, at right, talks with a needy family in Brownsville, Texas.

Pablo Cotto—Pioneer Pastor

By HALLIE LEMON*

a visitor to my former mission field I was awaiting the call to dinner at Hope Hospital in Aguascalientes, co. Down the hall came an old friend was also visiting in Mexico. It was Cotto, the visiting evangelist who had arrived from Texas. Mr. Cotto and I been friends since the early thirties he and the lady who is now his wife young people, members of the choir e Comerio Street Church, Bayamón, to Rico.

able to continue his education beyond school, Pablo worked as a mechanic, e same time serving as a lay preacher. tarted a country church at Hato Tejas e he served as pastor without pay for years. The Hato Tejas church now membership of three hundred and the nt building is worth fifty thousand rs.

ter Pablo married Fannie Candelario, decided to go to New York City to nue their education. In New York, in Pablo found a part-time job in a ent factory, and he and Fannie attend- igh school. In his "free time" he started l services in the homes of friends. a "store-front" was rented and the began to give him ten dollars a week.

BLO finished high school and then was aduated from New York City College. he enrolled in Eastern Baptist Semi- in Philadelphia. Each Friday afternoon turned to New York and made church on Saturday. Sunday services were con- d in the rented "store-front" as well ternoon services for a new Spanish- ing group in the Bronx.

1950 Pablo received his Bachelor of ity degree from The Biblical Seminary w York. He has since studied at Union logical Seminary in New York and in s University.

return to 1939, the thirty members of a Hermosa Church, founded by Pablo, to pray about their need for a more adequate place of worship. An old dilapidated and condemned building, two doors from their meeting place, was offered for sale and bought for $3,000.

Friends donated their services to recondition the building. All the church members worked sacrificially. Three years later the building was dedicated, the reconstruction having cost twenty-four thousand dollars. The membership reached two hundred and fifty by 1951 when Pablo Cotto went forth to conquer new fields for the Master.

LA Hermosa Church now has three hundred and twenty-five members. During the Week of Compassion last year we heard of the nation-wide project of Disciples to help them have not only a new church building in a new housing district but enough room to serve also as an international social center.

Because of ill health developed in New York, Pablo began to look for a new location in a different climate in which to serve. He was asked to work with Spanish-speaking Disciples in Brownsville, Texas. So with his wife and son he moved to Brownsville.

Here a group of fourteen was meeting in a discarded army barracks building with a seating capacity of sixty. The first year's increase was eighty-five, but for five years they used a room in the school building for classes and continued to crowd into the barracks for the worship service.

At a prayer meeting just before the dawn of 1952 the offering of thirty dollars was set apart as the beginning of a building fund. But it was not until two years later that real progress began. In response to a paper on the needs of the Spanish-speaking churches written by Pablo, ten thousand dollars was received.

FIVE churches of the upper valley pledged all the brick, and seventy-eight thousand bricks were ordered from Mexico. Donations came in from far and near. A member of Central Church of Brownsville donated his services as contractor. And the church itself loaned the remaining sum necessary to pay for the building.

Nine and a half months later, on April 15, 1956, the building was dedicated and the church was given the name of Bella Vista. The plant is at present valued at one hundred thousand dollars, including the furnishings which are worth six thousand. The sanctuary seats two hundred and fifty. By opening the friendship hall another hundred can be seated. There are five large classrooms, a study, a kitchen, as well as a baptistry and dressing room. There is a good heating system. The present membership is one hundred and sixty.

Medical services are given by volunteer doctors with the pastor and wife acting as nurse assistants. The church serves as a social agency with classes in Bible, citizenship, health and English as well as recreation activities and Boy Scout work.

Mr. Cotto has taken another preaching point. He drives thirty miles to the services of a Spanish-speaking group at Harlingen on Sunday afternoons. From this Spanish-speaking group six persons have become active leaders in the English-speaking church.

The Bella Vista church is now carrying half of its monthly budget and is contributing to home and foreign mission work.

NOW let us go back to where we started this story. Pablo Cotto, as a visiting evangelist, was loaned from Texas to the Disciples Mission in central Mexico. In one of the newest rural preaching points, a village called Saint Gertrude, there were thirteen confessions of faith in Christ during Pablo's visit with them. At the annual convention there were twenty-six baptisms from several churches where the evangelistic tour had visited.

Does not your heart rejoice that from the work you had a part in supporting with your offerings and your prayers, a missionary came from Puerto Rico to New York, then to Texas and also to Mexico? No more is the Lord's work in one country separated from that in other countries. The world is the field and the missionaries may be found traveling in many directions. It is God's plan that we be one in Christ.

ss Lemon recently retired as a missionary xico.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

BECAUSE of changing demands in certain areas of administration, James D. Daniell has been made full-time Director of Alumni Activities and his former responsibilities in student recruitment have been shifted to the office of John W. Weems, Director of Admissions and Student Activities.

Miss Jessie W. Daniel of Wilson has been appointed Assistant Dean of Women.

A survey of this year's student body shows 56 of North Carolina's counties represented on the campus. Students come from a total of 17 states and two foreign countries, Cambodia and Korea.

Bethany College
Bethany, West Virginia

The drama department of the college presented a one-act historical play at the International Convention of Christian Churches (Disciples of Christ) at its annual meeting in St. Louis.

Enrollment for the fall semester is 605 which is near capacity. In the Ministerial Department 26 new students have enrolled in the Timothy program. This program provides that when a church or an individual contributes $250, the college matches the amount from a special endowment fund for the young person preparing for the ministry, mission field, or other church vocation.

Robert Lemon, minister of Bethany Memorial Church, serves as a teacher and as chaplain for the students and faculty.

Mr. and Mrs. James E. Davis of Muncie, Indiana, have conveyed securities and real estate at approximately $100,000 to the college by means of an irrevocable trust. These funds will endow the program of student preaching and evangelism in communities near the college and aid in the construction of a housing unit for married students.

Chapman College
Orange, California

Ground-breaking ceremonies for the two new residence halls were held on Nov. 7. Members of the Board of Trustees, Board of Governors, and student body as well as church and civic leaders were present. These buildings will accommodate more than 250 additional students. Churches in the Chapman area are providing furnishings for the 140 rooms.

The Madrigal Singers, under the direction of S. Sheldon Disrud, will present a Christmas concert in a number of Southern California churches during December. Northern California churches to be visited include Bakersfield, Visalia, Fresno, Modesto, Sacramento, Oakland, and San Jose.

The college has the largest enrollment in thirty years. A total of 842 are registered in the day and evening programs. Of these 397 are day students and 445 are enrolled in the Evening College.

Christian College
Columbia, Missouri

Five new scholarships, one for $1,000 and four for $500 each, have been made available for the 1959-60 school year. These awards have been named the Dulany Scholarships in honor of the late W. H. Dulany, former trustee and benefactor of the college. The scholarships will be prorated over a two-year period. A candidate must be in the top third of her high school graduating class and must be accepted for admission to Christian College as a resident student.

Christian Theological Seminary
Indianapolis, Indiana

Christian Theological Seminary was legally incorporated recently when incorporation papers were filed with the Secretary of the State of Indiana. The Seminary was formerly the School of Religion, Butler University. (See WORLD CALL, Nov. 1958, p. 6)

The Seminary will function as the theological seminary for Butler University, and the Department of Religion of the College of Liberal Arts of the University will function as the undergraduate school for the Christian Churches (Disciples of Christ) in Indiana.

Dr. O. L. Shelton, formerly Dean of the School of Religion, was elected first president of the Seminary. Dr. Beauford A. Norris, formerly Assistant Dean, is now Dean.

Vinton D. Bradshaw, formerly pastor of the Christian Churches of the Lakeside Pastoral Unity, Monroe, Tennessee, became Placement Director for the Seminary in October.

The College of the Bible
Lexington, Kentucky

Enrollment in the fall quarter totaled 150 students from 31 states and Canada and Australia.

Construction work continues on the additional office and classroom buildings, Fellowship Hall, and the apartment buildings being erected as a part of the Centennial Development Program.

Culver-Stockton College
Canton, Missouri

In a recent report to the Moorman Foundation, which in 1956 made a gift of a half-million dollars to the college, President Helsabeck states that the regular student body has increased from 262 to 396 with a total of 627 students enrolled during the last 12 months. Funds for scholarships and grants-in-aid enabled 41 students to continue in school who would otherwise have been forced to leave.

The size of the faculty has increased. Faculty members holding doctoral degrees now number 12 as against 6 when the gift was made.

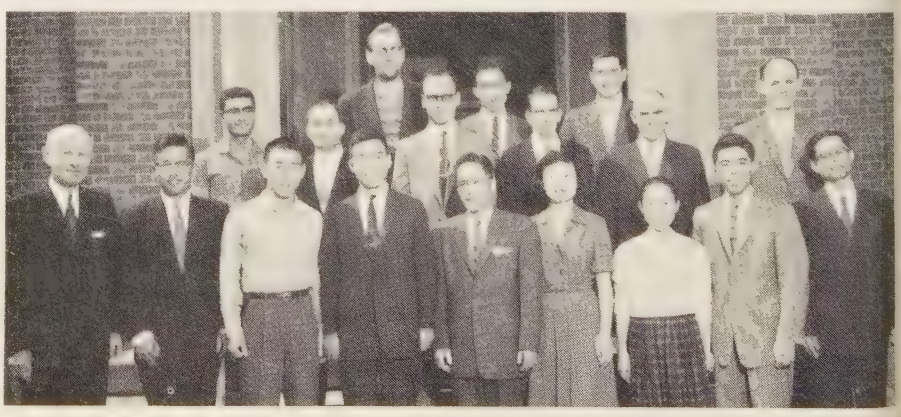
The current indebtedness of $75,000 has been completely cleared, and alumni and church giving has shown a sizable increase.

Trever L. Pilcher of Hannibal, Mo., has been appointed Director of Admissions. He will fill the post vacated by Adrian DeYong who left to attend law school. Mr. Pilcher was graduated from Culver-Stockton in 1932 with a B.A. degree. He has done graduate work at the University of Iowa and the University of Illinois.

Disciples Divinity House
University of Chicago
Chicago, Illinois

"The uniquely indigenous character of Disciples of Christ in American Protestantism has led to the decision that the Alexander Campbell Professorship to be established at the University of Chicago will be in the field of American Christianity." This announcement was made by W. B. Blakemore, dean of Disciples Divinity House when addressing the Alumni Association of Disciples House, Oct. 2.

Overseas Students at Christian Theological Seminary



Christian Theological Seminary, Indianapolis, formerly School of Religion, has enrolled students this semester from all over the world. There are 18 students from 11 countries. Represented are Formosa, Korea, Philippines, Okinawa, India, Syria, Canada, Lebanon, Holland, Australia, New Zealand. At left is O. L. Shelton.

e Alexander Campbell Chair is one of es proposed by the University of Chi- to further the work of its Federated logical Faculty by honoring the de- nations which brought the Federation existence. When the professorship is lished, the name of Alexander Camp- will for the first time be associated a chair in a major American university.

ce University
Moines, Iowa

esident Henry G. Harmon was awarded onorary Doctor of Laws degree from s Christian University while he was as guest speaker for the annual fall ocation.

ne Drake Community College is offering ampus classes in 25 Iowa communities ng the current semester. All classes pro- three hours of college credit.

ne National Science Foundation has rded Drake University its second grant in the year for the purpose of con- ing a science institute. This grant of 80 is to be used in financing an in- ice institute for central Iowa junior senior high school mathematics and ice teachers. The grant covers tuition fees for the teachers attending and rides a payment toward their travel ex- ses.

hn E. McCaw has returned to his post ean of the Divinity School after a year's e of absence. He toured the United es and Europe under the auspices of ke and the Rockefeller Foundation to ly the role of theological faculties. Dr. Caw was presented an honorary degree doctor of divinity by Butler University n his return.

am College
am, Ohio

r. James H. Barrow, biology professor, been named a U. S. Public Health Serv- research grant recipient. The grant of re than $12,000 is for the first year of a ee-year study of ecological factors in host- asite relationship. Hiram students will st Dr. Barrow in the project.

Hiram College has appointed two new nbers to its Board of Trustees. They are n Q. T. Ford, partner in the law firm Hoppe, Day & Ford, and Thorn Pendle- , president of the Trumbull Supply & nufacturing Company. Both are mem- s of the Central Christian Church of rren, Ohio.

nchburg College
nchburg, Virginia

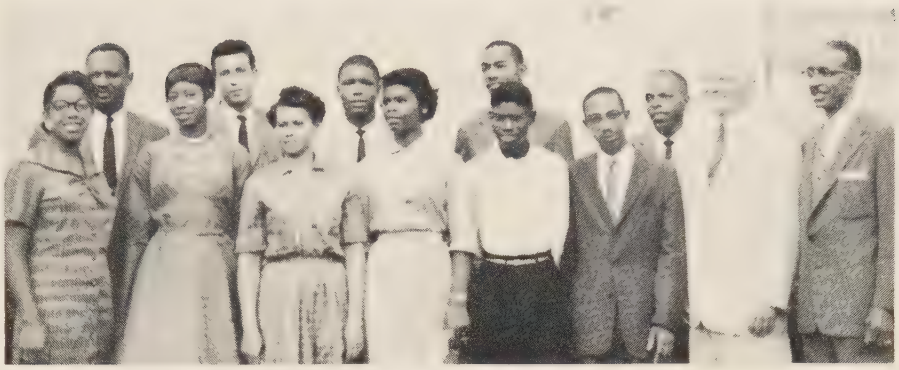
The Christian Life Conference was held . 10-13 with members of the student y and the faculty as leaders and speak- Anne Izumi and Larry Chambers were hairmen for this religious emphasis week ch carried the theme, "Dare to Be urself."

illips University
id, Oklahoma

The Eugene S. Briggs auditorium, an im- ing, buff-colored brick building, now nds at the corner of the Phillips campus 25th and Maine Streets. It has a seating capacity of 1,500. It is completely air-conditioned and under the stage is the campus heating system to serve not only the present campus buildings, but as many other buildings as are being planned.

Completely fire-proof, this modernistic building will offer for the first time since the burning of Old Main in 1947 a gathering place where the entire student body can be seated in one large Phillips family group, and it offers the public the opportunity of seeing Phillips' productions presented on the university campus. (See photo on page 4.)

Jarvis Christian College, Hawkins, Texas



These students with religious majors at Jarvis Christian College come from Kentucky (3), North Carolina (3), Texas (3), Arkansas (1), Louisiana (1), and Illinois (1). Harry C. Munro, second from right, is one of the teachers in religion.

Jesse J. Hawkins is the Director of Religious Life and shares in the teaching program. Mr. Hawkins attended Southern Christian Institute, received his A. B. degree from Jarvis and was granted the B. D. degree from Drake University Divinity School.

Harry C. Munro also teaches in the field of religion. Dr. Munro has given many years to the national programs of religious education and is the author of many textbooks in that field.

Paul A. Sims, who is on the staff of the Board of the Christian Churches of Texas, also serves as a college counsellor for the Religious Life Program on the campus.

Northwest Christian College
Eugene, Oregon

A number of contributions in memory of the late George Clarence Dornhecker of Dallas, Oregon, have been received by the college. Mr. Dornhecker was an elder of First Christian Church of Dallas.

Howard Vollum, Chairman of Tektronix Foundation, Portland, Oregon, recently sent a check to the college for $500.

Mr. and Mrs. John W. Boosinger are spending five months in Europe in travel and study at the Institute of Ecumenical Studies near Geneva, Switzerland. Mr. Boosinger will rejoin the staff of the college at the time of the spring term opening.

Texas Christian University
Fort Worth, Texas

Students from 42 states and 20 foreign countries are included in the fall enrollment of 6,474. There were 855 entering freshmen and 387 transfers from other colleges and universities.

Twenty-nine national students are enrolled. The largest representation comes from Korea with 9 followed by Formosa with 3.

Homecoming was held from Oct. 31 through Nov. 1 with football, Band Day, campus displays, and a tour of the campus as attractions for the alumni.

A new magazine, *This Is TCU,* is being published by the university in cooperation with the Ex-Students Association. Issues will appear in October, December, March and May. The first issue of the 24-page magazine features the rapidly expanding TCU Department of Psychology, the first degree awarded under the cooperative engineering program with the University of Texas, the 1958 football team, and an editorial on TCU's future by President M. E. Sadler.

Transylvania College
Lexington, Kentucky

All high schools in Kentucky were invited to send delegations to the third Model United Nations Assembly at the college on November 7. MUNAT, inaugurated in 1956 by Hans Peter Doster, a German exchange student, is the first such assembly organized on the high school level in the country. Sponsored by the student International Relations Club, the event has the full cooperation and supervision of the History and Political Science Department.

William Woods College
Fulton, Missouri

The all-time high enrollment of 466 for the current semester represents a 25 per cent increase over any previous record. Students were drawn from 24 states.

The new residence hall housing 192 students has just been completed and is now in operation.

New faculty members include Miss Leota R. Alton, Home Economics; Miss Maude M. Craigmiles, English; Miss Peggy McClure, Equitation; Mrs. Cherie McGrath, Physical Education; Mrs. Charlotte Nunn, French and Secretarial Studies; Fred Postma, Jr., Chemistry; and Marvin W. Ulmer, Speech and Dramatics.

WORLD CALL NEWS ROOM

Resources Director Appointed by NBA

LEONARD Sammon has been appointed director of the department of resources for the National Benevolent Association of the Christian Churches (Disciples of Christ).

Mr. Sammon's duties will be in the field of resources such as wills, annuities, estate planning, capital campaign, and budgets. According to Orval D. Peterson, NBA president, Mr. Sammon is to give such assistance in the field of financial resources as is needed to undergird the program of the agency.

Mr. Sammon has been the NBA representative in Iowa in behalf of the Child Saving Institute and the Ramsey Memorial Christian Home.

On Oct. 1 Mr. Sammon began working under the direction of James H. Tilsley and the Rocky Mountain Area board of directors in the conclusion of the capital campaign for the erection of the Kansas Christian Home in Newton. At the conclusion of his work there, he will begin his new duties in St. Louis as director of resources.

Church Extension

James W. Pifer has been appointed to the newly created position of construction superintendent for the Board of Church Extension of Disciples of Christ. Mr. Pifer's appointment will make available to new churches another service—that of on-the-job construction supervision.

Since coming to his new duties Mr. Pifer has been supervising the construction of the Board of Church Extension's own unique "office in the round" at 110 South Downey Avenue in Indianapolis. Following completion of this job in December, he will begin work across the country with two or three new congregations each year.

Former Worker

Mrs. Carnella Jamison Barnes, for several years the national Disciples of Christ field worker with missionary organizations among Negroes, has been named minister of education for the McCarty Memorial Christian Church in Los Angeles. Her former position, at that time under The United Christian Missionary Society, is now a part of the National Christian Missionary Convention.

Services Held

Funeral services were held in Phillipsburg, Kans., recently for Burtle Currence, who died on Oct. 1 at Bellville, Kans. He was the husband of Mrs. Dale Ellis Currence, formerly the executive secretary of the department of institutional missions of the United Society. Mrs. Currence lives in Bellville.

Adds Responsibilities

Mrs. Alice Liverett of Indianapolis has been asked to take added responsibilities in the division of home missions and Christian education of the United Society.

She will attend state conventions and state planning meetings to assist in the coordination of the program activities of the churches. Need for this service has been brought out in the Home and State Missions Planning Council. She will continue to carry on present activities at the division offices.

The United Society board of trustees in October approved this plan and promoted Mrs. Liverett from divisional associate to an administrative assistant.

Hazel Green

Four new staff members have been named to serve at Hazel Green (Ky.) Academy, home missions Christian service center of Disciples of Christ.

Mrs. Irene West has been named as bookkeeper, and William E. Day has been appointed as a teacher and supervisor of scholarship work. Both are natives of Kentucky.

Mr. and Mrs. William H. Maxon of Oklahoma have also been named as teachers at the school. Mrs. Maxon is a graduate home economist and extension worker, and Mr. Maxon is a graduate in animal husbandry. He served for two years as a fraternal worker in Greece with the World Council of Churches, through Week of Compassion funds.

While in Greece, Mr. Maxon served on the special team working in villages to provide much-needed technical assistance. Because of his contribution, the residents of the town of Kouklee named him as an honorary life citizen.

Home Missions

Three new workers have been added to the staff of Mexican Christian Institute, San Antonio, Tex. They are Miss Rose Marie Sanchez of San Antonio, kindergarten worker; Miss Ruth Kemper of San Antonio, kindergarten worker; and Mrs. Sylvia Pulliam of Atlanta, Ga., girls' worker.

Mr. and Mrs. Kenneth Harleman have been named houseparents in the boys' dormitory at Yakima Indian Christian Mission near White Swan, Wash. They have served in this position previously. Mr. Harleman also will have maintenance responsibilities.

Robert Leach of Columbia, Mo., has been secured to begin a program of renovation of the buildings at Mount Beulah Christian Center, Edwards, Miss.

Thai Church Thanks Disciples for Gifts

A HAND-LETTERED scroll was presented to Disciples of Christ at the St. Louis International Convention Assembly on behalf of the United Church of Christ in Thailand. On the scroll is a message of appreciation for Week of Compassion gifts in 1957 which made possible the purchase of a motor launch to bring the Scriptures to a neglected "canal people."

Presenting the scroll was Roy I. Madsen, church representative of the American Bible Society, which channeled the Disciple funds to Thailand. Only emergency Bible Society projects such as this one come through the Week of Compassion; regular support of the Society's program comes through local church budgets.

Spencer P. Austin and Glenn B. Lacy of Unified Promotion examine the scroll.
—World Call Photo

Women and WORLD HIGHWAYS

We—and They—Are Concerned

By MARY L. DOAN

ONCERNS of a Continent is the title of the mission study book which we have been studying for the past six ns. We have been thinking of *our* con- for these neighbors of ours: Canada, co, Puerto Rico, Jamaica, Haiti and a. The whole North American conti- does or should feel a real concern for aried individual parts. However, no rn can be felt by any one part without knowledge and interest in any other Our study of our neighbors has been htening and very good for us all.

:, as citizens of these United States (I ate to use the name "Americans" since six "neighbors" are Americans in the sense of the word), have thought very usly of our concern for the other six. nave seen their good and their not-so- points, their contributions and their s. I am sure we all will more generous- nare in all our churches' efforts, not to be of service to them, but also to from them many things it would be ood for us to know and perhaps emu-

DW I am wondering if we have thought at all of *their* concern for us? Are they ous and troubled by our actions and attitudes? Do we hurt them willingly nwittingly? Let us look at this problem the standpoint of one who is Canadian but who for thirty years has been a ralized citizen of the United States.

a very young Canadian my first con- with the States was to recognize a dif- nce. A neighbor child came back from sit to Detroit much amused because the ple there said "zee" instead of "zed" for last letter in the alphabet! It was not ult but just a queer difference. It was sing to us to say, "x, y, *zee!*" Of course, ever dawned on us at that age to realize our "zed" would be equally amusing nem.

me years later as a missionary candi- I was called to Cincinnati to be in- ewed by Archibald McLean and the d of the Foreign Christian Missionary ety. So far to go and such a danger- country! So my father must needs go me. (However, I left for Japan *alone* w months later!) On my father's part was no concern for the United States. concern was all for me.

EEDLESS to say, we met no danger, but our Canadian feelings were hurt be- of the scorn with which our money rejected. It still is rejected, even though States expects its money to be accepted in the farthest parts of Canada. At moment, Canadian money is worth than U. S. money. After at various s dealing with pounds, shillings, pesos, es, centavos, and the like, I have hoped universal currency. I am sure it would solve many international misunder- lings.

nce on a trip home to Canada I picked wo young boys. They viewed my U. S. license plate. With eyes big with interest they asked if I had ever been in Chicago. When I said I had, they said, "My, it must be a terrible place to live. It's so wicked and it has so many gangsters." I think that was imaginative fear rather than concern.

These experiences only go to show where the misunderstandings are. Is Canada really concerned about the United States or just a little jealous, a little hurt and, it may be, a little afraid of the great power of her neighbor? Attitudes are so important.

The responsibility of a great power is tremendous. We—again I speak as a citizen of the U.S.—are generous, yes, but are we condescendingly so? We are big and very boastful, and there is such a great danger to the soul when boasting becomes a national trait. We boast on radio and TV programs that reach around the world that we have the best, the biggest—the world's best of cigarettes and beer—as though there were "best" in such products. No wonder our neighbors have a concern for us—for "pride goeth before a fall and a haughty spirit before destruction."

ONE question keeps coming to mind. How can one keep separate one's concern for others and not be too concerned with the effect on oneself? For instance, Canada is concerned about liquor advertising that comes across the border—that 3,000 miles of unarmed border—by radio and television. It also comes to Canada through U. S. magazines. Now Canada is the sixth among the nations in its percentage of alcoholics. Are Canadians concerned with what seems unethical or only with what it does to Canadians? The U.S. has 5 million alcoholics, and at least 15 million others in their families are sadly affected by this traffic in human poverty, human unhappiness and human lives. Cannot anyone in the U.S. and Canada curb the liquor traffic?

AS for the race question, at present the whole world is deeply concerned for the U.S.A. Where are the voices for a Christian attitude? Who asks what this discrimination, this bitterness does to the fine sensibilities of both races?

Mrs. R. A. Doan, prior to her marriage, was for many years a missionary to Japan under the Foreign Christian Missionary Society. Beginning in 1939, she served as vice-president of The United Christian Missionary Society until her retirement in the year 1949.

Mrs. Terry of Little Rock speaks out when she says in *Time,* "It is almost more than I can bear to have the name of my city, which has been a good city, used by the Communists all over the world as a tool against our type of government. We have given them the best tool they have had in 20 years." Is it possible that England is following our example as for the first time she is having race riots?

SOME Canadians are terribly troubled because we seem to be too much of a military mind. They think we jumped too quickly into Lebanon and into the Formosan straits as we did into Korea a few years ago. Our President speaks for peace but our Secretary of State talks about "massive retaliation" and "the brink of war." It is hard for us to understand and it is doubly hard for those of our North American neighbors to know what we mean. In thinking of friendly relations and the right attitude I think of one of our Japanese friends during World War II who had a job in a gas station. As he filled up a car the driver said, "You are Japanese, aren't you? Well, if you don't use your *samurai* sword on me I, an Indian, won't use my tomahawk on you!"

So the question remains, Who should be concerned for whom? Are we not like a big family in which every member must be really concerned for every other member? I think the spirit should be that expressed by a present-day neighborly song, "Y'All Come and See Us Sometime."

News Notes from Canada

Canadians are not as prone as Americans to religious, ethnic and racial prejudice, participants in a Montreal seminar agreed recently.

The meeting was sponsored by the Montreal Human Relations Research Center and the Canadian Council of Christians and Jews.

Racial integration has progressed further in Canada than in the U. S., the participants said. Prejudice was reported by the group to be the strongest in British Columbia and Saskatchewan of all ten Canadian provinces.

They also reported more prejudice existing in Toronto than in Montreal and more in "homogenous" (of one kind) cities such as Quebec City than in cosmopolitan centers such as Montreal.

———

The seven synods of Canadian Lutheranism are considering merging and withdrawing from their parent churches in the United States. There are 240,000 Lutherans in Canada.

———

An eighty-year-old Canadian woman, Mrs. J. Arthur Long, greets every passenger arriving in the port of St. John, New Brunswick, and offers a Bible in any one of twenty-eight languages, as a welcome to new arrivals in Canada.

Echoes— *from Everywhere*

Children's Home Busy At Yakima Indian Mission

THE Home is again full of wiggling, laughing Indian girls and boys. Many have been with their parents or relatives during the vacation period, and they are excited to be back sharing their experiences. Their spirit is gay and all are busily eyeing changes here.

Much has happened in a few months. The dorms have been repainted; some new furnishings have been added; and paint and new curtains have transformed the children's rooms.

New paint was followed by new staff. In the boys' dormitory Kenneth and Leona Harleman have come as "new" houseparents from Forest Grove, Oregon. Actually, they have been at the Mission before in this capacity, and it is most encouraging to the staff to have them return. New also are Bill and Betty Clark, who come from Indianapolis. The Clarks are beginning their work in social service and programing the children's activities. Arthur and May Harriman are again the girls' dorm parents.

—*Yakima Drum Beat*

Cholera Epidemic Reported in Nepal

We have had a terrible cholera epidemic in Kathmandu, Nepal. We of the United Mission cooperated with the health authorities of the government by supplying intravenous solutions to the local cholera hospital (cholera patients are not admitted in general hospitals) and by giving inoculations. We provided several thousand bottles of intravenous solutions and a few i-v sets and gave hundreds of injections in our hospital and in nearby villages.

When I was on vacation in October, I heard that there was a revival of the epidemic. About thirty from the area of town near our hospital, I heard, had been admitted to the cholera hospital.

The people of the town have conducted *"puja"* (worship of the cholera goddess) in various parts of the city. In one place they erected a huge papier mache cobra.

—MISS ELIZABETH HILL

Kathmandu, Nepal

South African Pastor "Nearly Killed Gandhi"

The following story appears in a recent issue of The Southern African Sentinel. *It tells of an incident in the life of J. A. Duvenage, South African Disciple pastor who died early this year. Mr. Duvenage was pastor at the Farrarmere Christian Church in Benoni.*

It was a Sunday service in Benoni, at which an invited preacher had illustrated his sermon with one or two episodes from the time when Mahatma Gandhi lived in South Africa.

Rising after the speaker, Mr. Duvenage said in that dramatic way he had: "I want you all to look at me. You are looking at the man who nearly killed Gandhi!"

He then went on to tell how Gandhi had led a party of Indians, members of his Passive Resistance Movement, from Natal, with the purpose of crossing the boundary at Volksrust into the Transvaal. This was in defiance of what they (and many Europeans, too) believed to be an unjust and discriminatory law limiting the movement of Indians between Natal and the Transvaal.

Mr. Duvenage and a large number of his Boer friends had determined to attack them. They rode forth on horseback armed with cudgels, ready to injure and to kill.

"And," declared Mr. Duvenage, "I said to them, 'You leave Gandhi to me; I'll take care of him.' But when we got to the border I saw an inoffensive little brown man passing along the line of Indians, unarmed, and smiling benevolently as he held up his arms to ward off the blows, and I was *ashamed.* All the fight went out of me. I flung away my cudgel and rode home."

Then he added, "Of course, I was not a Christian then."

252 Youth Attend Puerto Rican Sessions

Joaquín Vargas, director of religious education for Disciples of Christ in Puerto Rico, reports that a total of 252 youth attended camps and conferences at McLean Conference Grounds in the summer months this year. In addition to this number, twenty-six youths from the States and twelve from the island spent a week together at the conference grounds in the month of July.

This year a junior camp was held for the first time. To prepare for this camp Mr. Vargas and the religious education committee received help from the Christian Board of Publication in St. Louis. Forty-five juniors between the ages of 9 and 11 attended this new camp. It is hoped that this camp will become a permanent part of the religious education program.

—MRS. GARLAND FARMER

Bayamón, Puerto Rico

Noted Lecturer Speaks in Paraguay

Federico J. Pagura, pastor of the Methodist church of Rosario, Argentina, came to Asunción, Paraguay, on September 2 and spent a week giving a series of lectures to the student body at Colegio Internacional each morning. At night he spoke in the Peru Street Christian Church to a combined audience from all of the Disciple churches in the city; there were also many visitors from the other Protestant churches.

His theme was, "Good News for a World of Crisis." He also gave special lectures to the youth groups and spoke before the men's fellowship the night before he left to return to Argentina.

Mr. Pagura, who has studied in Union Theological Seminary in New York City, was well received by the high school group (ninety per cent Catholic) at Colegio Internacional, Disciple institution, and was able to direct a special interest group among some twenty-five students in the afternoon. In the meetings with the churches there was excellent attendance, and two persons made confessions of faith.

—FRANK PICKETT

Asunción, Paraguay

Paraguayan Youth Stage Christmas Pageant

—Photo by J. Raymond Mills

Community youth take part in a Christmas drama at Friendship Mission in Asunción, Paraguay. The center is sponsored by Disciples of Christ through The United Christian Missionary Society. Under the direction of Mr. and Mrs. J. Raymond Mills, Friendship Mission ministers to the total needs of the impoverished people who live around it, by providing opportunities for growth.

Missionary Worship Service

Theme: *The Path of Pilgrimage*

January

here is no audience at a worship serv- All who attend are meant to be partici- s." Worship Manual: CWF.

ere is no ready-to-use worship service. ere are only the raw ingredients from th you may create a worship service of own. You are to choose from among scriptures and hymns suggested; you are evelop your own meditation on the wor- theme. A pattern is suggested here.

ALL TO WORSHIP
YMN
RAYER—May be spontaneous, or you may l it.
CRIPTURE READING
RIEF MEDITATION ON THE WORSHIP EME—This should come from your own rt and experience.
FFERING—This act of sharing is an act worship. Mention this fact.
RAYER
ISSIONARY BENEDICTION

Interpretation of Theme

The worship theme for the next six nths will be "The Path of Pilgrimage." January it is "A Vast Company Travels Road."

Pilgrimage holds a very important place Islam. Every devout Muslim is expected make a pilgrimage to Mecca at least ce during his lifetime. Only physical dis- lity and extreme poverty are acceptable uses for not making the pilgrimage.

As the roadways from all over the Mus- world converge on Mecca the crowds w more dense. During certain times of year traffic is especially heavy, but there not a time of the year when no pilgrims on the roads traveling toward Mecca.

Christians, too, have a path of pilgrimage. reason is an acceptable excuse for the ristian pilgrim's failure to follow the y.

The individual Christian walks with a t company. Some he knows; some he never know. But barriers of language d custom fall away when strangers meet hin the bonds of Christian love.

Even without first-hand experience of the lowship, the Christian is aware of it and strengthened by it. No matter how iso- ed our little church may be, we are not ne.

Suggestions for the call to worship: Sing verse of "O Worship the King" or read lm 100:1 or John 4:24.

Suggestions for hymns:
5—Blest Be the Tie that Binds
—In Christ There Is No East or West
—Come Forth, Ye Men of Every Race and Nation
—Jesus Shall Reign Where'er the Sun
562—Thy Kingdom Come, O Lord
(The numbers given are from *Christian Worship: A Hymnal.*)

Suggestions for scripture reading: Rom. 10:12-17 or Matt. 5:18-25.

How to Relate This Theme to the Study of The Middle East

Islam is the prevailing religion throughout most of the Middle East. Since pilgrimage is so essential a part of Islam, it seems logical for us, while we are studying the Middle East, to use the idea of a Christian pilgrimage in our worship services.

In Paul Geren's *New Voices, Old Worlds* is the story of Halana Makhiel who brings light into the dark villages of Egypt. (See chapter six.) You may want to arrange to have this story told. The story also is found in the July-August, 1957, issue of WORLD CALL, in an article by James W. Carty, Jr.

How to Relate This Theme to the Study of South America

The Christians in South America belong to the "vast company" which travels the pathway of pilgrimage along which we are making our way. They, too, are a part of the followship of those who would walk with Christ.

Illustrations You May Want to Use

Among those who went with Katherine Schutze on the world tour last year were six women who belong to the Texas Christian Women's Fellowship. Speaking of attending church services on this tour, they said, "We could not understand the words of the hymns, but the tunes were familiar. We could not understand the words of the service, but we knew the spirit of Christ was there, and we felt at home."

Remembering that there is a World Christian Women's Fellowship brings strength and courage and gay-hearted renewal of purpose to many who are lonely and discouraged.

—MARILYNNE HILL

Star of Life Progress

EXCELLENT progress is reported in the *Jeewan Tara* (Star of Life) program in India. This five-point Christian development plan is headed by Peter Solomon of Damoh. He has forwarded to The United Christian Missionary Society of Disciples of Christ a report on the program prepared by John L. Peters, after the latter had completed a tour of the village projects.

Dr. Peters, who is president of World Neighbors, Inc., an organization which helps to provide funds for the program, assured Mr. Solomon that his organization will continue its annual allocations.

"This gives every evidence of being a well-received and well-administered program," Dr. Peters says. "It is demonstrating a clear Christian witness in a most difficult area. The results are a tribute to the dedication, quality and ability of director and staff."

The Star of Life program is designed to meet basic human needs in health, education, religion, economy and community. Mr. Solomon, who received a part of his formal education at Phillips University, Enid, Oklahoma, supervises a team of evangelists who make home calls and lead study and worship groups in Damoh and about thirty-five surrounding villages.

The program, which was started by Dr. Donald Rice, Disciple missionary, receives support through the India Mission of the United Society as a pilot project. It is to continue through 1959 when parts of it may be incorporated into the regular mission work.

In Memoriam

Mrs. Richard (Valeta) Mason, Oct. 1, Caldwell, Ida. Killed in automobile accident. Her husband and children were not seriously injured. Mrs. Mason was active in church and community activities. Was serving as recording secretary of Idaho, So., Oregon, and Utah CWF board.

Mrs. Lelia Thistlewood Redman, Sept. 28, Cairo, Ill. Lifelong member of First Christian Church. Active in CWF and worship chairman at time of death. Her life was a lesson in faithfulness and loyalty. Greatly loved and will be greatly missed.

George T. Clark, July 8, Homewood, Ill. Member of DuQuoin Christian Church since a boy. Had served as teacher, deacon and elder. He loved the church and was a loyal, devoted Christian.

Mrs. Otis Pike Jester, Oct. 14, Chicago, Ill. Beloved friend and choir director for Northside Christian Church for 35 years. Active as CWF group leader and a kitchen helper. Helped others learn to live a joyous Christian life. Her recent church home was First Church in Granite City, Ill.

James Sheets, Sept. 4, Dayton, Ohio. Father of Harold J. Sheets, pastor of First Christian Church, Beeville, Tex. Mr. Sheets was a senior member of First Church, Georgetown, Ky., and had served there as elder and lay minister. He is survived by four other sons: Thomas, Murle and Glover of Dayton, Ohio, and Louis of Versailles, Ky.

Board Responsibilities

Men who accept election to the boards of their churches and then do not function are the most universal problem of church administrators, according to a consensus of some 350 church board members who participated in a panel discussion in St. Louis during the recent Assembly of the International Convention of Christian Churches (Disciples of Christ). The problem, said one panelist, is to "motivate" church board members.

For Adult Mission Study

JANUARY

Presenting: A Double-header

Theme

Middle East—South America

STUDY DIRECTOR: You have had to make a difficult choice for the six months from January to June. You have had to decide whether to telescope your study of the Middle East in order to include a three-months' study of South America, or to spend the full six months on the Middle East and omit the study of South America. Some of your groups have chosen to do one thing, some another. Most of you have ordered your materials and are ready to go.

Those of you who have decided to study South America in January, February and March are using the program packet, *Middle East—South America.* (60¢)

Those of you who have decided to spend six months on the Middle East are probably using the discussion packet, *The Middle East, A Discussion Packet* ($1.90). This means that you are planning to study *Middle East Pilgrimage,* by R. Park Johnson, with the help of Armajani's guide for adult leaders. You will want to remember that this text was prepared for interdenominational use and has no reference to the place of the Disciples of Christ in the Middle East. You will be dependent upon your WORLD CALL for articles and news items which tell of the work of Disciples in this area.

Another source of information about Disciples in the Middle East is the program packet which was mentioned in the preceding paragraph. Two of the programs deal particularly with Disciples' involvement in the countries of the Middle East. These programs are not available separately. You will have to order the entire packet of six programs. However, it costs very little, and you may find some of the other resource material usable also.

Suggestions About Worship

Each year worship themes are chosen which seek to relate the worship experience to the subject of study. For this six months' period the worship theme is "The Path of Pilgrimage."

WORLD CALL each month carries suggestions for planning a worship service around some phase of this central theme. Specific suggestions will be made of ways in which the worship can be related to the study of both the Middle East and South America. See the "Missionary Worship Service" in this issue.

Introducing the Middle East

This is going to be a difficult study at best but an exceedingly interesting one. So many crucial issues are involved that no one person can be an authority on all of them. This makes it all the more important that study groups create opportunities for people to share their knowledge. It also emphasizes the importance of keeping the purpose of the study ever before us.

It is the aim of our study to understand the revolution which is going on in the Middle East, and to see what it means in terms of the "one world" we seek to build. It is our purpose to see what is happening to Christians and to the Christian mission in the Middle East, what opportunities are open to the Christian church there, and how Christians of the West may be of service. The Middle East is a vast area in which Christianity must bring about a change or be itself changed.

There is a wealth of resource material on the Middle East. Encourage people to do as much reading as possible. The work of the church and the place of Christianity in the Middle East are the central considerations in the books which were written for use in mission study groups. In addition to these books you will find in your public library numerous books dealing with one or another of the Middle East's varied geographical areas, or with one or another of the issues which are keeping the Middle East in turmoil and on the front pages of our daily papers.

Introducing South America

The first program on South America is a general one called "South America: A Mission Field." The other two programs in this series will deal in greater detail with the work of the churches of the Disciples of Christ in Paraguay and Argentina, the two countries where the Disciples of Christ have responsibility.

This first program presents Paraguay and Argentina in the setting of the total South America, and the Christian churches in the climate of Christianity which exists there.

We sometimes forget that South America is a continent consisting of thirteen countries, each differing from the others in terms of geography, language and custom. Because of this, the work of the churches is different.

This is true in Paraguay and Argentina, where our interest and concern are centered. For example, in Argentina, where a number of different communions are at work, Disciples of Christ have played a leading role in the cooperative work. In Paraguay, where Disciples are the major church group at work, this is not so.

We have been accustomed to think of South America as a Christian country. Some of us have traveled there. We have seen the Christ of the Andes high in the mountains between Chile and Argentina. We have seen the vast cathedrals and the elaborate religious processions and festivals.

But we often forget that of the 180 million inhabitants of South America, Protestants number only 5 million; and of the 107 million adherents claimed by the Roman Catholic church there, only 50 million can be called practicing Catholics.

This is easily explained when we remember that the Spanish *conquistadors,* as they forced their rule on the people forced their religion upon them also. In many instances this meant that when the people accepted the religion of the conquerors, they did it by simply adding to their own religion the forms of the new one, without in the least changing either their beliefs or their practices.

The Roman Catholic Church itself is today recognizing South America as a mission field. There are not nearly enough priests to minister even to the nominal Catholics. In order to have one priest for every 2,000 people, South America needs 40,000 more priests.

The Protestant church, which in South America is called the Evangelical church, also recognizes South America as a mission field. The people need a living faith; they need the humanitarian services which the Evangelical church performs; they need the Christ who transforms and redeems.

South America—Supplementary Materials

DISCIPLES OF CHRIST IN ARGENTINA, by J. D. Montgomery. St. Louis. Bethany Press. Price, cloth, $2.25; paper, $1.75.

The history of the work of Disciples of Christ in Argentina is told by one who spent almost two decades there as a missionary. Helpful and pertinent facts related to historical and cultural background are included.

RELIGION AND FAITH IN LATIN AMERICA, by W. Stanley Rycroft. Philadelphia. Westminster Press. Price, $3.75.

An analysis of the need for a vital faith in countries where there is no lack of "religion" but little transforming faith. For the serious reader who wants to understand the mission of the Evangelical church in Latin America.

FUN AND FESTIVAL FROM THE OTHER AMERICAS, by Rose Wright. New York. Friendship Press. Price, 50¢.

Games, recipes, songs, and decorations suggestive of Latin America.

DISCIPLES OF CHRIST IN JAMAICA, 1858-1958: *A Century of Missions in the Gem of the Caribbean,* by Robert G. Nelson. St. Louis. Bethany Press. Price, cloth, $3.00; paper, $2.00.

You will want to continue your study of Jamaica, whose concerns you included among those of your North American Neighbors, by reading this book which was written in commemoration of 100 years of missionary service.

REPRINTS of the article, "The Story Nobody Tells You," which appeared in the September issue of *McCall's* magazine, are available at 10 cents each. This is an account of the progress which southern leaders, and especially southern church women, are making toward better race relations. The quiet work of these people does not make headlines. This is an article church people should read.

—MARILYNNE HILL

Youth and Missions

"Make Mine Mexico"

LLEGE and senior high students com-
pleting grade 10 by June are answering
tions about their Christmas, birthday,
uation, and other gifts: "Make Mine
ico." The big reason for this sudden
rest in Mexico is that The United
stian Missionary Society is sponsoring
ree-week study-work camp tour to un-
and better our southern neighbors,
: 24-July 16, 1959. Major time with
stian youth of Mexico reveals the ef-
of Christianity in this nation of 31
ion people.

outh declare that previous tours chal-
e their own growth in the Christian
, assist their choice of vocations, and
ase their appreciation of their own
e and church. Youth receive maximum
rns on a travel investment because they
the rest of their lives to utilize their
el experiences. Total expense for three
ks from San Antonio is $254.95. Save
by applying before January 1. For a
application blank, write to Youth
rs, UCMS, 222 South Downey Avenue,
ianapolis 7, Indiana.

"Half Baked" Is Good

our "half baked" cake is good enough
. if the baking time is only half gone
the cake is still in the oven. December
marks the half time for youth striving
reach their Christian World Friendship
d (Unified Promotion) goal by June
"Half done" is good enough . . . if the
t is still on.

School for Adults

eachers and counselors of junior and
or high classes and evening fellowship
ups are now registering for their sixth
ional Training School, Oklahoma City,
5-14, 1959. This school demonstrates
s to work with youth, using the Sunday
ning class Bethany Graded materials,
. *Pack*, and *Fellowship*. Enrollment is
ited to 120 adults. The deadline for en-
ment is February 1. Cost including
ls and housing is $85. Application
nks are available from National Training
ol, UCMS, 222 South Downey Avenue,
ianapolis 7, Indiana.

Youth Week Begins January 25

packet of materials on this year's Youth
k theme, "Dare We Live in the House-
of God?" is available for $1.00 from
National Council of Churches, P & D,
301, Madison Square Station, New York
New York. This helpful packet contains
active materials for publicity, a manual
aids in planning, worship suggestions,
dio skit, and a television play.

—Charles C. Mills

A New *First* for Youth

Meeting Youth of the Middle East

TEENS take pleasure in collecting *firsts*. An introduction to lands and peoples of the colorful and much-discussed Middle East, with a Christian orientation, should be a significant first for the young people of your church. Youth of the area are featured in the study offered junior and senior highs.

Creating interest in this word-and-picture journey into the Middle East should be no problem. Recent events have drawn the political spotlight to the region. It is the cradle of the human race and contains relics of great ancient civilizations. It wears a rosy air of romance because of its deserts, sheiks, pyramids, ancient tombs, and other colorful objects. Baghdad and the *Arabian Nights* are names familiar to teens.

Religious interest centers in the Middle East since in it are the holy cities of the three great monotheistic faiths of our time —Christianity, Judaism and Islam. Jerusalem and Mecca draw many thousands of pilgrims each year from all parts of the world.

Here is an opportunity to make Bible lands and personages seem near and real for the youth. They will be interested in looking beyond Jordan and Israel and noting what neighbor countries are involved in Bible narratives. For example, they will see Iraq as the early home of Abraham and Turkey as the land where Paul spent his childhood and youth.

Where to Begin

Just ready to start planning? There is one best place for you to begin. If you work with a CYF, secure a copy of *Christian Youth Fellowship Studies Christian World Outreach*. This booklet points out the possibilities for the study, suggests how to achieve them, and names and describes the current and engaging materials which are offered as tools. *Chi Rho Fellowship Studies Christian World Outreach* brings similar help for the counselor of the Chi Rho Fellowship. These booklets aid leaders in publicizing study meetings, in planning them, and in carrying them through. They offer materials which will add depth and interest to the worship services. They give guidance for service projects of a variety of types. They include the elements needed for planning parties and other social events.

What the Tools Are

"The Star, the Cross, and the Crescent" and "Churches Among Mosques" are names of Middle East sessions in *Fellowship*, the program annual for the use of senior highs. *Caught in the Middle* is a book which presents the people of the Middle East, with their problems and their aspirations, largely through stories in which young people are chief characters. *This Is the Middle East* interprets the political, social and religious aspects of life through pictures and brief sections of text. *Glimpses of the Middle East* is a set of twelve pictures which help make factual material vivid.

Pearls Are Made is a novel-type story with appeal for both senior and junior highs, one which invites the teen-ager to walk in the sandals of the Arab sister and brother and other chief characters. *Junior Highs and Bible Lands Today* is the program guide, which offers a rich variety of procedure suggestions and materials. All youth groups will find the large map, *The Middle East and North Africa*, an important tool.

Films and filmstrips will bring the Middle East to the meeting room. Especially significant is the film *Mid-East Profile*, which highlights problems of Christian missions among Moslems and shows the contribution of Christianity to the culture of countries in the Middle East.

Those who like dramatics will be interested in *The Khanum and Her Treasures*, a one-act play showing changes taking place in family life in the Middle East.

—Mareta Smoot

The graduating class of Bahrein Girls' School puts on a play. This is a Christian School at Bahrein, Arabia, on the Persian Gulf.—Reformed Church in America.

Book Chat

(Continued from page 24)

ers. These are not essays on the subject of Christian unity. They bear the art form of the sermon. Disciples will be particularly interested in the sermon by Granville Walker. This is his presidential address at the 1958 convention on "Disciples and the Ecumenical Spirit."

NOTABLE *Sermons from Protestant Pulpits* is edited by Charles L. Wallis and draws upon twenty-four American preachers. These sermons are excellent. The editor has arranged them into six classifications—Christian Growth, The Church, Evangelism, Brotherhood, Advent and Christmas, and Lent and Easter. The Disciple representative in this symposium is Hampton Adams of Park Avenue Church, New York. He has an interesting insight on the parable of the ten virgins under the title "Things That Cannot Be Borrowed."

THE best example of current expository preaching that we have seen is a volume, *Sermons on Genesis,* by Harold A. Bosley, talented preacher at the First Methodist Church of Evanston. Bosley is a master of simplicity, and does not appear to be profound. When one reads the material of these sermons one senses their educational value and depth. Here the great passages of *Genesis* are made to deal with the most profound doctrines of Christendom and here human nature is seen sharply etched in an ancient literature.

Books Mentioned in Book Chat

STRIDE TOWARD FREEDOM, by Martin Luther King, Jr. New York. Harper & Brothers. 239 pp. Price $2.95.

A TIME TO SPEAK, by Michael Scott. Garden City, N. Y. Doubleday & Co. 358 pp. Price $4.50.

GOD AND THE SOVIETS, by Marcus Bach. New York. Thomas Y. Crowell Co. 214 pp. Price $4.00.

PREACHING ON CHRISTIAN UNITY. Edited by Robert Tobias. St. Louis. The Bethany Press. 160 pp. Price $3.00.

NOTABLE SERMONS FROM PROTESTANT PULPITS. Edited by Charles L. Wallis. New York & Nashville. The Abingdon Press. 203 pp. Price $2.95.

SERMONS ON GENESIS, by Harold A. Bosley. New York. Harper & Brothers. 206 pp. Price $3.75.

CHRISTIANITY IN A REVOLUTIONARY AGE: VOL. I, THE NINETEENTH CENTURY IN EUROPE, by Kenneth Scott Latourette. New York, Harpers. Price $6.00.

One of the greatest historians of our time begins here a new five-volume study of Christianity in the 19th and 20th centuries. During his long service as a professor at Yale, Dr. Latourette astonished scholars with the extent and quality of his literary output. Now in "retirement" he continues to work at a terrific rate and yet maintains his high standards. This first volume deals with "Background and the Roman Catholic Phase." Catholic scholar Carlton J. H. Hayes hails the study as scholarly and objective and a "happy harbinger of the volumes yet to come."

Book of the Month

MAN'S FIRST LOVE: THE GREAT COMMANDMENT, by Ralph W. Sockman. Garden City New York. Doubleday & Company. Price $2.95.

The Commission on the Promotion of Christian Literature recommends to Disciples of Christ for December reading, *Man's First Love: The Great Commandment,* by Ralph W. Sockman, noted New York Methodist minister. This book was reviewed by C. E. Lemmon in his *Book Chat* column in WORLD CALL in November.

Publications Received

CHRISTMAS IS ALWAYS, by Dale Evans Rogers. Westwood, N. J. Revell Co. $1.00.

THINK ABOUT THESE THINGS. Sermons by Robert D. Hershey. Philadelphia. Muhlenberg Press. $2.50.

JABBOK, by Robert Hoyer. Philadelphia. Muhlenberg Press. $2.75.

THE GOSPEL IN DISPUTE, The Relation of Christian Faith to Other Missionary Religions, by Edmund Perry. New York. Doubleday & Co. $3.95.

THE YOKE OF CHRIST, by Elton Trueblood. New York. Harper & Brothers. $3.00.

CHRISTMAS, AN ANNUAL. Edited by Randolph E. Haugan. Minneapolis. Augsburg Publishing House. Cloth, $3.50; paper gift edition, $1.50.

CREATIVE GIVING, by Hilev H. Ward. New York. Macmillan Co. $3.75.

THE NINETEENTH CENTURY IN EUROPE, Vol. I, by Kenneth Scott Latourette. New York. Harper & Brothers. $6.00.

AS I LOOK BACK, by Stephen J. Corey. Lexington, Ky. The College of the Bible. $2.00.

Audio-Visual Suggestions

MID-EAST PROFILE. The Middle East is seen as a land of ferment where new ideas and ways from the modern Western world converge to threaten the old patterns of life for every nation of North Africa, Southeast Europe and West Asia. This film helps to show that while the outward results of Christianity at work in the Middle East are not so great, the actual effect of Christianity upon the life and culture of the people is deep and significant. This film was prepared by the Broadcasting and Film Commission for the Commission on Missionary Education of the National Council of Churches. 16mm sound; 29 min.; rental—color, $12.00; B&W, $8.00.

THE BIGGEST THING IN MIDDLEVILLE is a sound filmstrip prepared by the department of the church and economic life of the National Council of Churches to help churches understand their involvement in economic problems of the community. When the owner of the Hold-It Company in Middleville decides to expand his plant and install automation, he expresses little regard for the people in his employ or in the town. Members of Central Church soon discover that they are very much involved in the problem and that they as Christians and as members of a church in the community

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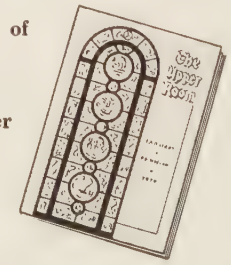

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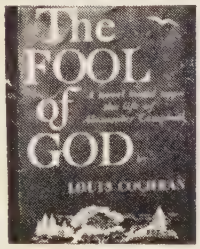
have definite responsibility to help solve the problems of economic life. The department of social welfare of The United Christian Missionary Society cooperated in the production of this filmstrip. 14 min.; 33⅓ rpm; color cartoon; rental, $2.50 (from UCMS or CBP); sale, $12.50 (from CBP).

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and the Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

For Christmas Give . . .



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"A. McLean Church" and Medford Congregation Praise Home Plan

THE Mt. Healthy Christian Church in Cincinnati, Ohio, and First Christian Church, Medford, Oregon, have recently adopted the *World Call Every Home Plan.* This magazine now goes regularly to the homes of all contributing members in these churches.

MT. HEALTHY, to which the pioneer missions leader, A. McLean, ministered as a young man, has often been referred to as "Brother McLean's church." Its present minister is *Walter Bingham.*

Forty years ago Mr. McLean, as head of the Foreign Christian Missionary Society, joined in merging the magazine he edited with four others to form WORLD CALL. At that time he wrote:

"May its circulation . . . continue to increase till the WORLD CALL *shall find its way into every home in our fellowship."*

And now the church of this great man's youth helps fulfill his wish.

Provides "Intelligent Approach"

Mr. Bingham says he believes the Mt. Healthy action "will provide our members with an intelligent approach to the world outreach work of our brotherhood . . . and stimulate a greater vision of the world program of the church universal."

Mr. Bingham adds that a moving spirit in leading Mt. Healthy to take this step was Mrs. Ida Davis, deaconess and World Call secretary, who suggested the plan in May, 1957. She was moved by a desire for all members to know and love the work around the world and also by a desire *"to help fulfill a dream of A. McLean."*

(On December 14, 1920, the night before A. McLean died in a Battle Creek hospital, T. S. Cleaver, the local minister, called on him and took him "our weekly publications and WORLD CALL." As Mr. McLean took them he said to his visitor, "Excuse me will you, while I just look through these?" Early the next morning his breathing suddenly grew shorter, then in a matter of moments quietly ceased, and he was gone.)

Vigorous Congregation

FIRST CHURCH OF MEDFORD is one of Oregon's most vigorous congregations. *William C. Piper* is its minister.

Mr. Piper says the church arrived at its decision after careful consideration. They were moved by a growing conviction that, since "people are influenced by what they read, they had an obligation to provide good reading, especially since we have the finest magazine of all, WORLD CALL, to give."

Their study brought out the fact that doctors, lawyers, service club members and other groups receive from their professional or fraternal organizations publications which help unite them in a common spirit.

The most important reason for Medford's decision, however, was a concern for "good churchmanship," writes Mr. Piper.

"We decided that if we were to expect good churchmanship of our members we should provide them with the tools to accomplish this. The finest tool we know anything about is WORLD CALL."

Mr. Bingham

Mr. Piper

"Beneath the Spire"

An error has been discovered in the report on Mrs. Alice Mary Crane in "Beneath the Spire" for October. Mrs. Crane, a resident of Cincinnati, is related to President William McKinley (1843-1901). Her grandfather and President McKinley's father were brothers. In the story as printed the grandfather was reported erroneously as being a brother of the President himself.

Hymns for the Blind

ONE of the problems connected with church music has been adequate provision for the blind members of any congregation. If any large church hymnal is published in braille it is not very practical because of its bulk. Braille printing requires thick paper, and an entire hymnal makes many huge volumes. A blind person cannot very well carry the whole lot to church each Sunday, and even if stored, the volumes take up so much room that their usefulness is limited.

The John Milton Society, which serves all church bodies in publishing religious literature for the blind, recently has made a valuable contribution to the solution of the music problem. It has published a volume of one hundred "Hymns for Worship."

These hymns are those most commonly used in Sunday morning services. They fill a volume that is fairly large but not too bulky to be carried to and from church. To be sure, this collection will not include all the hymns used on any Sunday, but the chances are pretty good that one or two of the hymns used on any Sunday can be found in this book, which contains the text and the melody in braille.

This hymnal is sent free to any blind person who requests it. Many churches like to present their blind members with a hymnal, and they usually send a donation of two dollars toward the cost of the book, which is less than actual printing costs. Requests should go to the John Milton Society, 160 Fifth Avenue, New York 10, New York.

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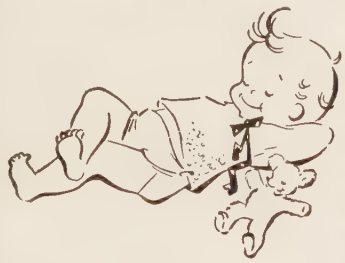

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Preserving a Living Heritage

(*Continued from page* 25)

ways available to individuals and groups, regardless of creed or race, interested in American church history and especially that of the Disciples and related groups. Just now the Society's staff consists of the curator, secretarial assistant, half-time bookkeeper, indexer for *The CHRISTIAN-Evangelist*, porter, and part-time heating engineer.

The new Thomas W. Phillips Memorial, to which the Historical Society holds full title in behalf of the brotherhood, is a million-dollar, Tudor-Gothic, fire-resistant structure. It is air-conditioned with humidity control to protect the historical contents. The building is located at 1101 Nineteenth Avenue South in the heart of University Center in Nashville adjacent to Vanderbilt University, Peabody and Scarritt Colleges.

The Phillips Memorial houses the growing collection of books, pamphlets, manuscripts, reports, periodicals, letters, church records, minutes, photographs, audio-visual aids, and other materials about the Disciples and related groups. The building, a gift of B. D. Phillips and other members of the Phillips family of western Pennsylvania, was erected to accommodate 150,000 volumes.

The Disciples of Christ Historical Society is incorporated in the state of Tennessee. A reporting agency of the International Convention, the Society is the official custodian of the archives of both the International and World Conventions.

Structure Simplified

Under its revised constitution and by-laws, effective on January 1, 1959, the Society's organizational structure has been simplified. It will be governed by a board of eighteen trustees elected for three-year terms. The trustees are elected by members of the Society subject to approval by the International Convention. The four officers also serve on the executive committee of seven persons.

Provision is made for an executive president who will be the chief administrative officer responsible for the total program of the organization according to policies determined by the trustees and executive committee. Since the executive presidency is a newly created position it is unfilled while a committee chooses the first incumbent.

The Society's new president is to be responsible for all inter-agency relationships for the organization, financial and business matters, personnel, supervision of publications, and promotion.

Since the dedication of the Phillips Memorial last September, the curator of the Society, Dr. Claude E. Spencer, an "attic archaeologist," has managed Society affairs almost as a one-man operation. He remains chief administrator of the Society until January 1, 1959. His absence from Nashville, such as in October to attend the International Convention in St. Louis, has been difficult.

Dr. Spencer's mission in life for a generation has been to save from destruction and oblivion as much of the historical materials of Disciples of Christ as possible. He credits the late Henry Barton Robison and George Llewellyn Peters for influencing him with the collector's interest for Disciple materials. Dr. Spencer is one of the founders of the Historical Society.

The chief responsibility of Dr. Spencer as curator is to discover, collect, preserve and make available for use the historical items about which the program of the Society revolves. This includes material about the famous and the infamous (the number of this latter group might surprise you) who were for longer or shorter periods members of Christian Churches or Churches of Christ anywhere.

Making the materials "available for use" means that Dr. Spencer supervises cataloging and arranging them for use as well as helping researchers to use them. This also involves much correspondence, many personal conferences, and occasional informal talks and discussions in churches and at conventions. Lack of time and expense funds forced him to decline attending the annual meeting of the American Society of Archivists last August in Salt Lake City where he had been invited to speak.

Requests for Assistance

Dr. Spencer had dozens of letters on his desk, at the time of this interview, requesting aid in research. He is unable to assist anyone with much research at this time. When funds permit he hopes to have the competent assistance of a cataloger and eventually a director of research. In the meantime, every aid within the limits of time and funds is now given to persons struggling with research problems.

Miss Nancy Melvin is the indexer for *The CHRISTIAN-Evangelist*. This is a special project underwritten by the Christian Board of Publication.

Mrs. Sandra Highers is the only secretary now in the employ of the Historical Society. In addition to handling secretarial duties, she is also telephone receptionist. Mrs. Talley DeWitt is part-time bookkeeper for the Society.

Since July 1, 1958, the Society has been affiliated with Unified Promotion of Disciples of Christ through which it was allocated a token sum of $20,000 for current operating expenses. Services now must necessarily be curtailed until such a time as financial support is increased.

The progress that has been made by the Society since its founding in 1941, when the assets were almost nil, to its present status is nothing short of phenomenal. Its present assets in building, equipment and historical resources exceed a million dollars. More and more concerned persons will assure the preservation of this priceless living heritage. A part of our democratic inheritance, it is indispensable to our growing Christian faith.

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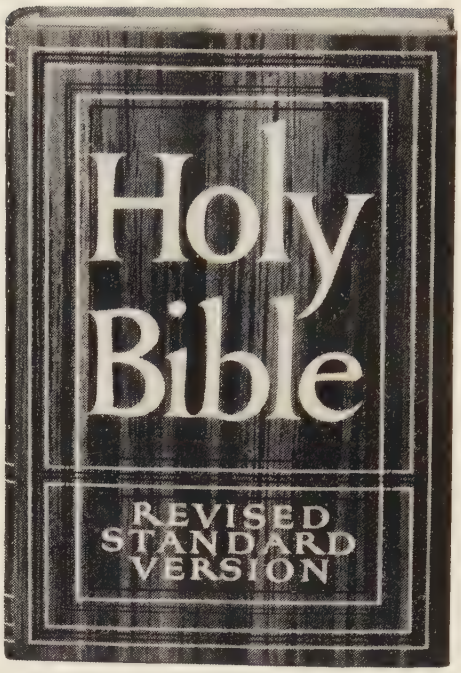

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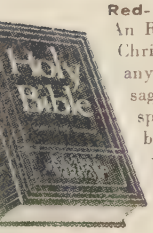

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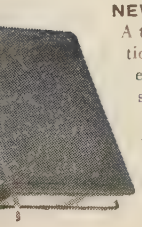

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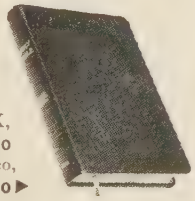

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A Home for the G. I.'s

Japanese and American Christians Provide Center

By CLARA OTIS*

THE countryside around Johnson Air Base near Tokyo is green with tea hedges and garden plots. Around the hand-cultivated squares of wheat and rice grow rows of mulberry trees whose succulent leaves feed worms of the Toyo-oka silk industry. This agricultural area is one of the few flat stretches of Japan suitable for aircraft. Yet even here rugged mountains are plainly visible in the distance.

For over a year now the long, low building of our Christian center for airmen has stood with its tall French windows looking out onto these green fields just outside Gate One of Johnson Air Base. Until recently a long walk led through a plot of wheat to its front door, but this season a highway was cut through putting the building on a main corner, a strategic position, only a few rods from the guards' booth at Gate One.

In large letters, neon-lighted at night, this place proclaims itself to be the Christian Fellowship Center. It is the only off-base American spot in this community to extend a welcome to our United States airmen. It is, in fact, a unique interdenominational venture launched for the purpose of giving our G. I.'s something wholesome to do when they step off base.

Has Number of Sponsors

It is sponsored by thirty-seven United States Protestant communions, as well as the General Commission on Chaplains and Armed Forces Personnel in America and the National Christian Council in Japan. A second center under this same sponsorship is now being opened in Yokohama.

On base the boys have plenty to do—excellent recreational facilities, social halls, a library. On base they are well looked after by the chaplains, but off base the chaplains have no authority. And always and forever these young Americans get woefully tired of regimentation, of barracks where there is no privacy, of mess halls. And it is when they step off base that trouble begins.

What is there for them to do in this rural community?

Movies of the village are meaningless, presented, as they are, in Japanese. Japanese churches would be glad to welcome them, but neither worship services nor social groups can be understood without an interpreter.

Beer halls, therefore, and houses of ill fame in the country around have capitalized on this situation. They line the road up and down, their vivid signs glaring invitations in crude English to cross their thresholds into dim-lit interiors of El Paradiso, Blue Flame and dozens of others. One can eat in any language, and for a time one can hope to forget homesickness in drunken stupor. There are girls, too.

But the Christian Fellowship Center has another answer.

Through the chaplains, through leaflets and personal invitation, as well as its nearness to the base, the center invites the G.I.'s to join our fellowship informally, to play ping pong and chess, discuss problems in a quiet room, drink coffee and eat home-cooked suppers, to attend weekly Bible classes and hymn sings. There is no end to the variety of activities the young men can enjoy together with our Christian staff and the admirable, wholesome Japanese youth who drop in.

They learn about other men from their home state, or even from their home city. They write letters. And out of the fellowship and fun stronger Christian character develops. Many accept Christ for the first time and become Bible leaders themselves.

Soldier Expresses Feelings

Let one of the boys just out of his teens tell you how he feels about the Center. I quote from a spontaneous write-up he handed me one day, saying as he did so, "I can't really put my feelings into words: this place has done so much for me."

"God's word can work wonders if given a chance and here near Johnson Air Base it is being given that chance. A staff of consecrated Christian Americans and two wonderful Christian Japanese are working constantly to build up the Christian Fellowship Center just outside of Gate One.

"Here at the Center we airmen can come to hear and study God's revelation, to sing hymns, or just to 'take off our shoes and be at home' after a day's work. That's what the Center has become to many of us—home!

"At times the Center sponsors field trips. Just recently in fact we had one to UNESCO village near Sayama Ko. We've climbed Fujiyama, and been to Karuizawa, the ski resort just north of Tokyo. Last year among the trips were one to Kamakura and another to International Christian University.

Join for Fellowship

"Often the men from the Center and the congregations of the local Japanese churches get together for an evening of fun for all. One we'll never forget was Christmas caroling with the Toyo-oka church at four on Christmas morning.

"Many servicemen who come to the Christian Fellowship Center soon begin to think of Sunao Yokobiki and Suzue Watanabe as brother and sister to us, for the spirit and greatness of their Christian love affects us all."

The Center belongs to these boys from America. Those loyal Christians in America and in Japan who support these centers for servicemen are helping an increasing number of our G. I.'s in this foreign land to turn away from evils that surround them and develop character that is strong and true.

*Miss Otis is a missionary associate working at the interdenominational Christian Fellowship Center near Johnson Air Base, Saitama-ken, Japan.

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A Visit to Nepal

Leader from India Impressed with Effective Program Of United Mission in Meeting Great Needs of People

EDITORIAL NOTE: *The following article is from* The Indian Witness, *a Christian periodical published in Lucknow, India. The writer describes his visit to Nepal and his observations on the work of the United Mission. Disciples of Christ have from the beginning had a share in the work of the United Mission. A missionary nurse with The United Christian Missionary Society, Miss Elizabeth Hill, serves on the staff at Kathmandu, Nepal.*

WE returned last Saturday from Nepal after an interesting experience at Kathmandu. The purpose of our visit to the capital of Nepal was to attend the annual meeting of the Board of Managers of the United Mission to Nepal.

"This Mission was started in 1954, and within a period of only four years its work has expanded into the interior of Nepal. The mission is interdenominational in its composition. There are eleven Christian groups uniting in this venture of Christian service in a country which was closed to the Christian gospel and Christian workers for all the past years.

"Even now preaching and converting people are not to be the activities of the United Mission. The present work is confined mostly to medical and educational institutions. Kathmandu is the center where Christian medical service has already established its reputation under the careful and efficient supervision of Dr. and Mrs. Robert L. Fleming. Dr. Fleming, a Ph.D., is the Area Superintendent for Kathmandu and Mrs. Fleming, who had her medical training at Women's Medical College, Philadelphia, is in charge of the hospital at Shanta Bhawan, a place where one of the Ranas lived before. This hospital extends its medical work to rural areas, where 17,000 patients have been taken care of so far.

Children's School Started

"In Kathmandu right in the heart of the city has also been started a school for little children, the future citizens of Nepal, who are being educated under Christian auspices. A new hospital is being built at Bhadgoan, an ancient city with a population of 45,000. Two nurses, English and American, live here at present meeting the needs of the sick and the diseased.

"Outside Kathmandu, medical work has also been started at Tansen and Gurkha, West Nepal; in the latter the first community service project has been started, with a school, a health center, a teachers' training [school] and farming. In Tansen also a building program under the supervision of Dr. Carl W. Fredericks, the Area Superintendent, is under way. "We also had the privilege of attending the annual Workers' Conference and were greatly inspired at hearing the reports of those who have left their homes, friends and relations to serve the needy people. The executive secretary of the mission, E. W. Oliver, will move his headquarters to Kathmandu and will give the whole of his time to the mission.

"We commend the work of the United Mission to Nepal to our readers for their prayers. We hope in times to come the entire missionary venture in Nepal will be taken care of by the churches in India which is not only a neighboring country of Nepal but is also very closely connected with it. Preaching the gospel and establishing the church of Jesus are vital parts of the activities of a Christian missionary organization. These are being done at present under restraint, but through manifestation of Christ's love for the sick . . . "

"Direct preaching work is being done by a team of Travancore Christian young people who have given their lives for serving the Lord, depending entirely on faith for their support. The National Missionary Society has started Christian preaching at Butwal through an Ashram where Christians who have dedicated their lives to their Lord live a simple, disciplined and devoted life. We commend both these groups also to our readers for prayers and help."

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Christ walked through your town today...

if Christ had chosen this year—and your town—as the time place of His teaching, He would talk with you in the lan-ge and idiom of today . . . even as He talked with the people erusalem in the language and idiom of their day. *Out of this —the idea of Jesus speaking to us in our own language—has come a tiful new version of His teaching and His life—*

HE NEW TESTAMENT N MODERN ENGLISH

translated by J. B. Phillips

Canon Prebendary of Chichester Cathedral, England

is all the truth, all the beauty, all eloved narrative of the four Gospels, cts of the Apostles, the Epistles and ook of Revelation, reverently writ-n the language of today.

ese pages we come to know Jesus, o see Him as His contemporaries saw The people and events of His years rth take on a new dimension. Even miliar a passage as the Golden Rule n begins, "Do unto others . . ." takes ew meaning when you read it ex-ed in these words:

reat men exactly as you would like n to treat you. If you love only those o love you, what credit is that to you? en sinners love those who love them! . . . , you are to love your enemies *and do d and lend without hope of return."*

Although it departs from the style of existing versions, this new translation has been accepted and enthusiastically endorsed by prominent Protestant clergymen of all denominations, who welcome it as an inspired answer to a growing human need.

"I, with thousands of others, have waited for this translation . . . (J. B. Phillips) writes at once with authority, eloquence and warmth. . . . The New Testament in Modern English *translated by J. B. Phillips, is an inspired, glorious achievement."*

—Dr. Daniel A. Poling

"I believe that I have all of the modern translations of the Bible, but it seems to me none of them compares in forcefulness with the translation of Dr. Phillips. The first time I heard his translation read in public was at a Methodist Annual Conference. . . . When the meeting was over, we rushed to the bookstore and stood in a long line to leave orders for this remarkable work."

—The Rev. L. L. Dunnington

"Once again plain, ordinary Christians can pick up the New Testament and read it as it was originally written—in the language of the people . . . (J. B. Phillips) has produced a book that will warm the heart and revive the spirit of all who read it."

—The Rev. Skardon D'Aubert

Translating directly from the original Greek, J. B. Phillips has not altered the meaning of the Scriptures; on the contrary, in this translation the original meaning comes through with a new and exciting clarity so that the reader can appreciate and understand the New Testament for what it really is—a map of life for every age and every place.

As you read the message of Christ in contemporary language, His teaching will become clearer . . . you will gain a better understanding of your relationship with God and your fellow man. As you read aloud to your family, you will find that each member—even the smaller children—will feel a closer bond with the fascinating story of the New Testament.

If ever you have found other versions of the Bible difficult to read or understand . . . if you would like to read Christ's words as He would speak them to you today . . . The New Testament In Modern English is a book you will cherish.

Available at your bookstore $6.00

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Here and There . . . With *World Call*

Dear World Call Reader:

Chri'mas Giff! In the South where I grew up, that is a special Christmas morning greeting for family and close friends. The one who says it first gleefully shouts, "I got your Chri'mas Giff." That means the slow one has to give him a gift.

I suppose it was shortened to "Chri'mas Giff" because it had to be said so rapidly. I am sure some will smile and think, "That is just that southern accent." But southerners will know better.

The custom originated on the plantations of the South when the slaves would go up to the "big house" on Christmas morning to greet the family. When the master appeared they would all shout, "Chri'mas Giff," and then he would distribute his gifts to them.

I got *your* Chri'mas Giff, because I said "Chri'mas Giff" first. Can you guess what I want. Just send me an order for gift subscriptions to be sent to whomever you wish them to go. Fair enough? With the special $1.50 Christmas Offer in effect, I am sure you will think so. But remember to get your order to me in time for cards to be sent to announce your gift.

Remember, too, that the offer closes at midnight, December 31. After that the $1.50 rate will apply *only* to club orders of five or more subscriptions.

Your gift subscriptions will not only say "Merry Christmas" to me, they will also say "Happy Birthday" to WORLD CALL. Ministers and World Call secretaries have shown great interest in celebrating WORLD CALL's 40th anniversary with a birthday dinner for the entire congregation during World Call Week in January. Program material and suggested plans for the dinner have been sent to all World Call secretaries and to the scores of ministers who have requested it.

These ministers know what WORLD CALL can mean to a church and they are anxious to do everything possible to encourage all of their members to read it. And so they are planning to make World Call's birthday dinner an outstanding event in their church calendar.

I was so pleased when Dr. O. L. Shelton, president of Christian Theological Seminary in Indianapolis, called me "to crow a little," as he said. This was after the list of Ten Per Cent Legion churches appeared in the September issue of WORLD CALL. Dr. Shelton said that out of the thirty-nine Indiana churches listed in the Legion, eighteen were served by Christian Theological Seminary students. I thought he had every right to crow.

I really felt like crowing myself, not only for those eighteen young ministers, but for Dr. Shelton and the faculty as well. Because of them, the students know WORLD CALL, and it is noteworthy that they are leading their congregations in this significant way.

It seems that the seminary has set a record, and it would be interesting to know how many other Legion churches are served by students from other Disciple schools. Can anybody tell me?

Have a good Christmas, dear Reader, and don't forget my Chri'mas Giff.

Sincerely,

EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Edinburgh Tours

Convention Makes Plans

EXTENSIVE transportation and tour arrangements are being made by the World Convention of Churches of Christ (Disciples) looking toward the 1960 Assembly in Edinburgh, Scotland.

Official World Convention Assembly organizers have been appointed to cover each state and Canada and Puerto Rico, according to H. B. Holloway, transportation secretary for the convention. A list of these organizers is available at the World Convention office at 175 Fifth Avenue in New York City, says Mr. Holloway, and each Disciple may obtain the name of his local contact person.

"We hope all persons planning to go to Edinburgh will use the *official* transportation programs offered by the World Convention," Mr. Holloway added.

He pointed out that the Convention depends on certain commissions from registrations and services to help defray the Assembly costs. Competing, commercial tours —often more expensive—are a disservice to the Convention, he added, since they "cut down the available revenue to apply on the cost of holding the August 2-7 Assembly."

Comparative Statement of Offerings Received by United Promotion and Cooperating Causes July 1, 1958, to September 30, 1958, Compared with July 1, 1957, to September 30, 1957

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1957-58	1958-59	1957-58	1958-59
Churches	$230,561.98	$292,499.97	$69,066.40	$ 93,100.92
Sunday Schools	15,017.93	15,270.64	3,717.95	3,741.61
Christian Women's Fellowships	169,898.53	192,558.10	4,504.15	4,622.68
Guilds	6,350.46	6,066.58	533.13	327.81
Youth Groups	20,604.73	14,819.90	395.60	845.93
Children	2,730.83	2,752.85	1,629.04	1,128.17
Individuals	3,145.25	3,473.82	8,987.58	10,181.46
Grand Totals	$448,309.71	$527,441.86	$88,833.85	$113,948.58
C.W.F. and Guild Totals	$176,248.99	$195,624.68	$ 5,037.28	$ 4,950.49

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $79,132.15—17.6512%
Gains in designated gifts $25,114.73—28.2717%

Last Column

Christmas Is Receiving

YES, my child, Christmas is giving, in the name of Christ. But—Christmas is also *receiving!* Is that hard to understand? It shouldn't be. What would you think of the Christmas "spirit" of a friend who wasn't even grateful enough to thank you for a present? If he has the Christmas spirit at all, he will receive it with joy and gratitude and thanks, because of the love which prompted the gift. The Bible says that God so loved this world that He gave His only Son, and that "as many as received him, to them gave he the power to become the sons of God. . . ." As many as *received* Him! When we understand that, receiving is even more important than giving at Christmas!

—DALE EVANS ROGERS
Christmas Is Always (Revell)

It's not money God wants, but men.
Not gifts, but givers,
Not tithes, but tithers,
Not coins, but character,
Not yours, but *you!*

—ANONYMOUS

Fine eloquence consists in saying all that should be, not all that could be said.

—DE LA ROCHEFOUCAULD

That of God

God dropped a spark down into everyone,
And if we find and fan it to a blaze
It'll spring up and glow, like—like the sun,
And light the wandering out of stony ways.
God warms His hands at man's heart when he prays,
And light of prayer is spreading heart to heart;
It'll light all where now it lights a part.

—JOHN MASEFIELD

"If you must start a whispering campaign in church," Leslie Woolley coached his son, "start by whispering a prayer."

—OREN ARNOLD
Family Man in *Presbyterian Life*

Charles Dickens once wrote this to his sons:

I put a New Testament among your books for the very same reasons that made me write an easy account of it for you when you were a little child: Because it is the best book that ever was, or ever will be, known in the world; and because it teaches you the best lessons by which any human creature can possibly be guided.

A Time of Hope

The Winter is a time of Hope,
A time when hearts are lighted up:
Hey-ho for the mistletoe,
The silver frosts and the white snow!
For at the core of winter lies
The hidden heavenly mysteries.
When Robin sings on a bare thorn,
Then Jesus Christ our Lord is born.

—*From a poem by* KATHARINE TYNAN

We Have Seen His Star!

Yes, we, too, have seen His star!

We have seen it, because faithful ministers and missionaries have pointed it out to us . . .

They did not spare themselves in the search, They withheld nothing in fulfilling their mission.

They brought to us the eternal light with its message of peace and salvation!

In recognition of this, we open our treasures at His feet.

As we would support and speed His messengers on their way, so we would also share with them at their journey's end, in disability or retirement.

The Christian Ministry is sustained by gift annuities and Christian wills naming the Pension Fund of Disciples of Christ.

H. Armstrong Roberts photo

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DEC. 31

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_____ Has one-half goal been remitted?

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